

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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LONDON MISSIONARY SOCIETY.
MADAGASCAR.

APPEAL FOR THE ERECTION OF MEMORIAL
CHRISTIAN CHURCHES.

The re-opening of Madagascar to the Missionaries of Christ in August, 1861—an event for which the Christian Church had prayed and waited for five-and-twenty years—left the Directors of the LONDON MISSIONARY SOCIETY without hesitation as to their immediate course of duty.

More than forty years before, the fathers of the Society commenced their missionary efforts in that island; and for fifteen years the faithful agents they sent forth laboured with unabated vigour and with great success. In the year 1834 they were expelled the country; yet they left the Word of God, which they had translated into the native language, in the minds and hearts of many converts.

For more than a quarter of a century succeeding, these Malagasy Christians suffered every form of cruel persecution for Christ's sake, and upwards of a hundred sealed the truth with their blood. But the more they were oppressed, the more they multiplied: the two hundred believers with which the persecuting reign of the late Queen commenced had increased tenfold when the persecutor died.

The advent of RADAMA II. was hailed with joy and gratitude by the afflicted Christians, who were at once restored to liberty and peace; and many who were supposed to have died in their chains returned to their homes in the City of ANTANANARIVO.

Under the influence of these events, the Directors of the LONDON MISSIONARY SOCIETY sent forth their long-trying and beloved friend, the REV. WILLIAM ELLIS, to Madagascar, to recommence the Mission. He arrived at the capital in May last, and has since been joined by SIX NEW LABOURERS, including a PHYSICIAN, a PRINTER, and a SUPERINTENDENT OF EDUCATION.

It would be impossible in the compass of this Appeal to describe the happy change and the wonderful improvement, both social and religious, which have already been realised under the beneficent government of the new King; while the prospects that are still opening to the native church are most encouraging. But these cheering events demand on the part of all the friends of Protestant Missions corresponding exertion; and in the latest communication of Mr. Ellis he presents urgent claims for immediate and generous help in the erection of suitable places of worship for the numerous and increasing congregations of native Christians. These will be best evinced from the following extracts from his interesting letter of the 23rd August just received:—

"THE MOST PRESSING WANT AT THE PRESENT MOMENT IS PLACES OF PUBLIC WORSHIP. Eight hundred, a thousand, or fifteen hundred natives meet every Lord's-day in different parts of the city. And believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined 'the noble army of martyrs,' I sent to the King, in January last, to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for MEMORIAL CHURCHES—buildings which should not only be consecrated to the worship and service of that blessed God and Saviour for the love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose; and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it. The Bishop of Mauritius accompanied me to these spots while he was here, and was forcibly struck with their remarkable appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of the inhabitants of the principal portions of the city.

"The first site is at AMBOHIPOTSY (White Village), the place where the first martyr, RASALAMA, suffered in 1837, and where RARALAHY was put to death in the year following. Here also the greatest number of native believers suffered martyrdom in various forms during the reign of the Queen; and on this spot still remain parts of the crosses on which the Christians, as well as ordinary malefactors, were crucified; while around, the bones of the victims, bleached by the sun and rain, still lie scattered.

"ARAPIMARINANA (the place of hurling down, or casting away), the granite precipice, 150 feet high, down which eighteen native Christians were thrown in the second great persecution in the year 1849, is the proposed site of the second church.

"FARAVOHITRA is a spot on the crest of the hill where, in the sight of the whole city, the four nobles were burned alive, and the bodies of the eighteen thrown from the rock were also consumed. When I visited the place, in company with the Bishop of Mauritius, we stood and gazed on the prisons in the distance, in which the sufferers had been confined, in the places where their sentences were read over to them, and where, as they sat together on the ground, bound with chains and encircled by soldiers, they sang their hymn of praise to Christ.

"AMBALINAKANGA.—The next place on which the Christians propose to raise a temple for the service of God has been the scene of much hope and disappointment, suffering, and joy. Here the first Christian church was formed, and the communion celebrated, in May, 1831, when the natives of Madagascar first united with the Missionaries in commemorating the dying love of Christ. After the persecution of 1834, this house of prayer was turned into a prison, in which, mingled with wretched criminals, the Christians were confined. This chapel was a prison when I was here in 1856. King Radama, since his accession, has restored it to its original use, and a most attentive congregation of about eight hundred people occupy it every Lord's-day.

"At FIADUNA, the spot where, during the last persecution in 1857, twenty-one were stoned to death, it is also proposed to

erect a small village church as a sort of appendage to Ambohipotay, from which it is not far distant.

"These buildings," adds Mr. Ellis, "should be of stone; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing eight hundred or a thousand persons each.

"So far as I can judge, the cost would not be less than 10,000*l*.

"Will England give to Madagascar these memorial churches, and thus associate the conflicts and triumphs of the infant church, and perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their brethren in England?"

The urgent request of Mr. Ellis for the erection of these MEMORIAL CHURCHES was submitted to a numerous Meeting of the LONDON AND COUNTRY DIRECTORS of the Society held on the 28th ult., when a unanimous and most cordial Resolution was adopted to make an immediate appeal to the friends of Christian Missions to supply the necessary funds for effecting this important object.

The Directors entertain the assurance that this application will be kindly entertained. Already a few generous friends of the Society have promised their liberal aid, and the Directors earnestly entreat the friends of Protestant Missions in general, and the members of the Society in particular, to co-operate in this good work, and ensure the early and complete success of the proposed enterprise.

Signed on behalf of the Directors,
ARTHUR TIDMAN,
EBENEZER PROUT, } Secretaries.

Mission House, Blomfield-street, Finsbury,
November 19, 1862.

Contributions already promised towards the erection of
Memorial Churches in Madagascar:—

	£	s.	d.
Henry Hopkins, Esq., Hobart Town	500	0	0
Ebenezer Horne, Esq.	300	0	0
Henry Lee, Esq., Manchester, 50 <i>l</i> . for each of the four Memorial Churches	200	0	0
Thomas Barnes, Esq., M.P.	100	0	0
Edward Baxter, Esq., Dundee	100	0	0
Wm. Boulton, Esq., Bristol	100	0	0
F. W. Cobb, Esq., Margate	100	0	0
T. M. Coombe, Esq.	100	0	0
Alfred H. Cowie, Esq., Birkenhead	100	0	0
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Charles Curling, Esq.	100	0	0
Joseph Hart, Esq.	100	0	0
William French, Esq.	100	0	0
A Friend, G.	100	0	0
John Getty, Esq., per Rev. Dr. Morgan, Belfast	100	0	0
George Hadfield, Esq., M.P.	100	0	0
James Kerahaw, Esq., M.P.	100	0	0
Samuel Morley, Esq.	100	0	0
Isaac Perry, Esq., Chelmsford	100	0	0
J. Sidebottom, Esq., Manchester	100	0	0
Eusebius Smith, Esq.	100	0	0
Thomas Spalding, Esq.	100	0	0
Henry Spicer, Esq.	100	0	0
Wm. R. Spicer, Esq.	100	0	0
J. K. Welch, Esq.	100	0	0
W. C. Wells, Esq., Chelmsford	100	0	0
W. D. Wells, Esq., Bristol	100	0	0
H. O. Wells, Esq., Bristol	100	0	0
Joshua Wilson, Esq.	100	0	0
Wm. Crossfield, Esq., Liverpool	100	0	0
Wm. Edgar, Esq.	100	0	0
James Spicer, Esq.	100	0	0
William Edwards, Esq.	50	0	0
Miss Ferguson, Irvine	50	0	0
Potter Brown, Esq., Houghton	50	0	0
Henry Butt, Esq.	50	0	0
Henry Wright, Esq.	50	0	0
Travers Buxton, Esq.	50	0	0
Rev. T. C. Hine and Friends, Sydenham	45	7	6
H. W. Dobell, Esq.	25	0	0
T. Crowley, Esq., Birmingham	25	0	0
W. M. Newton, Esq.	25	0	0
John Dawson, Esq.	21	0	0
Sir C. E. Hardley, Bart.	20	0	0
M. Prentice, Esq., Stowmarket	20	0	0
Miss Hall, Walthamstow	20	0	0
Charles Roberts, Esq.	20	0	0
Dr. Conquest	10	0	0
Ambrose Emerson, Esq.	10	0	0
Misses Hamilton, Belfast	10	0	0
John Labouchere, Esq.	10	0	0
Joseph Wontner, Esq.	10	0	0
A Friend, Dundee	10	0	0
Daniel Ginger, Esq.	10	0	0
Mrs. Lacon, Wem	10	0	0
Mrs. Fuller Maitland	10	0	0
A. Mirrieles, Esq.	10	0	0
William Morris, Esq.	10	0	0
A. Morrison, Esq., Cheshunt	10	0	0
S. Saddington, jun., Esq.	10	0	0
J. Wemyss, Esq., and Mrs. Wemyss, Fraser- burgh	10	0	0
Miss Whitridge, Oswestry	10	0	0
A. C. Collins, Esq., Byfleet	5	0	0
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Rev. John Owen, Vicar of Thrumington	5	0	0
Rev. F. Boden and Friends, Painsbury Chapel	5	0	0
Miss Stepler	5	0	0

TONBRIDGE CHAPEL, EUSTON-ROAD.

A COURSE OF SUNDAY EVENING LECTURES on the
PARABLES of OUR LORD will be DELIVERED during
the Winter Months at the above Chapel, by the Rev. J. B.
KILSBY JONES.

Dec. 14.—"Publican and Pharisee"—It is wrong to institute
disparaging comparisons between ourselves and
other men.

21.—That disparaging comparisons are drawn in con-
sequence of erecting a false standard.

23.—That the non-recognition of the standard of the Bible
constitutes man a sinner, and that as such
nothing but humility becomes him.
Service commences at half-past six o'clock.

WYCLIFFE CHAPEL, STEPNEY.

The ORDINATION of Mr. WALTER B. HARDIE as
PASTOR of this CHURCH will take place on THURSDAY,
Dec. 16. Services in the Morning at Eleven o'clock; in the
Evening at Seven o'clock.

PALACE GARDENS CHAPEL, the
MALL, BAYSWATER.

The RECOGNITION SERVICE will be held in this New
Chapel on THURSDAY EVENING NEXT, Dec. 11, at Seven
o'clock.

Sir S. MORTON PETO, Bart., M.P., will preside.

The Hon. and Rev. B. W. Noel, Revs. F. Tucker, J.
Stoughton, Dr. King, John Offord (Pastor of the Church), and
other friends, are expected to take part in the proceedings.

TO GROCERS and PROVISION DEALERS.

The Advertiser, age Twenty-seven, of business habits,
will be open to an ENGAGEMENT as ASSISTANT after
Christmas. Nine years' country experience; one-and-a-half in
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Address, A. B., 34, Regent-street, Westminster, London.

TO GROCERS' ASSISTANTS.—WANTED,

In a pushing RETAIL BUSINESS, a thoroughly respect-
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Pupils are soundly taught every branch of a business education. Terms moderate. An APPRENTICE or ARTICLED PUPIL WANTED.

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HOME EDUCATION, No. 88, THOMAS-STREET, WEYMOUTH.—The Rev. HARDWICK SMITH, B.A., RECEIVES TWELVE YOUNG GENTLEMEN as BOARDERS. The Course of Instruction is so arranged that the Pupils may pass, at the proper ages, the Oxford Local Examinations, if it is deemed desirable for them to do so. This School combines many advantages. Terms, Thirty-five Guineas. Full particulars may be obtained on application.

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English and French . . . Twenty-five Guineas per annum.
Music, German, Drawing, each Four Guineas per annum.
Testimonials sent on application. References:—Rev. T. W. Davis, Colchester; Rev. J. Watts, Ashdon; S. Bligh, Esq., Norwood; C. Dixon, Esq., and Rev. J. Mostyn, Baintree; and parents.

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Charles Miall, Esq., 18 Bouverie-street, Fleet-street.
T. S. Williams, Esq., The Grove, Balham.

POLYTECHNIC.—THE COTTON FAMINE, Zosteria Marina, Flax, Jute, and other Fibres. Professor J. H. Pepper's New Lecture, illustrated with the Oxy-Hydrogen Microscope, Experiments, and an entirely new Series of Dissolving Views, designed and painted by J. A. Benwell, Esq. New Musical and Historical Entertainment by G. A. Cooper, Esq., entitled, "The Seven Ages of a Great City." Engagement of the London Vocal Quintett Union—Artists: Miss Leffer, Miss Rose Hersee, and Messrs. Carter and De Fontanier. Conductor—Mr. F. O. Williams. Herr Winkler, the Wonderful Calculator. Master Hamilton, the Juvenile Wilson of Scottish Song. Experiments by J. L. King, Esq., illustrating "Submarine Warfare, and the Means of Repelling Boarders from Iron Ships." The Laboratory is always open for Pupils and Analyses.

PRIZE MEDAL, 1862.—Awarded by the Jurors of Class 2, for the GLENFIELD STARCH, being a confirmation by some of the most eminent scientific men of the age of the superior qualities of this

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AN APPEAL to the FRIENDS of HOME MISSIONS.

HOME MISSIONARY STATION, CHURCH STRETTON, SHROPSHIRE.

The District embraces Leebotwood, Cardington, All Stretton, Eaton-under-Heywood, Ticklerton, and Church Stretton. The facts in connexion with the above District are as follows:—

It embraces a distance of thirteen miles, with a population of above 4,000, with no Dissenting chapel in the whole District. The inhabitants, though irreligious, manifest a great desire to hear the Gospel preached; and, with the Divine blessing, much good has resulted from the labours of a Missionary among these cottagers and villagers. Extract of Journal for twenty months:—Religious services held, 260; tracts distributed, 2,000; hours of visiting, 1,500; number of copies of the New Testament given, 50.

The work of the Missionary is to visit the cottages, to read the Scriptures, and pray with the sick, distribute religious tracts, and hold religious services in the cottages at times as opportunity affords.

He has to depend for support in his arduous labours to the sympathy of Christian friends in the district and from other places. A piece of ground has been purchased for the purpose of erecting a Free Independent Place of Worship for these poor cottagers, in which they will have the Gospel of Christ preached to them—a place much needed. Therefore the friends now appeal to the friends of Home Missions to aid them with donations to carry out the above undertaking. The expense of its erection will cost 250l.

References can be obtained from Mr. Thomas Beaumont, All Stretton; Mr. Robert Lewis, All Stretton; Mr. R. Burgwyn, Pensilvinnia.

All communications and donations addressed to the Missionary, the Rev. Mr. Cooper, All Stretton, Church Stretton, Shropshire, September, 1862.

HYDROTHERAPEUTICS.—BEN' RHYDDING, ILKLEY.

THIS is one of the most complete Establishments in England for the reception of Patients and Visitors. For Prospectus, and detailed description of BEN RHYDDING, and its extensive grounds, apply to the House Steward, Ben Rhydding, Otley, Yorkshire.

PERSECUTION OF SPANISH PROTESTANTS.—THE PRISONERS' CHILDREN.

Amongst the numerous trials which press upon our persecuted brethren in Spain, there is none which so much affects them as the position of their families. In prison themselves, the hardship of confinement is constantly aggravated by the sense of their children's utter dependence upon strangers. They fear lest the stream of benevolence, which has hitherto flowed regularly towards them, may cease; but they fear far more that, when the terrible sentence which awaits themselves shall be inflicted, and they are removed to the galleys, their children may be compulsorily nurtured in the very superstitions from which, by God's grace, they have been enabled to separate themselves, and against which they are now so nobly witnessing in their prisons. Their heart's desire and prayer to God is for their Children, that they may be faithfully instructed in the truth as it is in Christ Jesus.

In order that this desirable object may be realised, it is proposed to raise a sum of not less than 1,500l., to enable some, at least, of the Children to come to this country or to Malta, where they may receive a sound Scriptural education, with such plain secular instruction as may fit them for the positions they are likely to hold on their return to their native country.

May He who never fails to hear the sighing of the prisoner, bless the effort, and so work in the young hearts confided to our care, that the children may imitate their fathers, and like them, in due time, bear testimony to the truth amongst their own countrymen!

Contributions will be received by—

General Alexander, Blackheath-park, S.E.
Rev. W. Arthur, Centenary Hall, Bishopsgate-street, E.C.
Rev. A. R. C. Dallas, Wonstone Rectory, Hants.
Sir Culling Eardley, Bart., Bedwell-park, Herts.
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The Rev. Messrs Thomas, No. 9, Serjeants'-inn, Fleet-street, E.C.
Miss Whately, The Palace, Dublin.

And at Messrs. Ransom, Bouverie, and Co.'s, 1, Pall Mall East, and to Messrs. Barclay, Bevan, and Co., 54, Lombard-street, E.C., to whom contributions can be paid to the account of the "Fund for the Children of Spanish Protestants."

Five of the children are now in England under the superintendence of the Rev. W. Pennefather, of Barnet. More will come when the necessary means are provided. Mr. Frederick B. Rew, of Finchley Common, will be happy to supply further information if required, in return for contributions sent him.

THE SCOTTISH WIDOWS' FUND and LIFE ASSURANCE SOCIETY.

HEAD OFFICE—

No. 9, ST. ANDREW-SQUARE, EDINBURGH.

IS THE LARGEST MUTUAL LIFE OFFICE IN THE WORLD.

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The Realised Fund in Possession exceeds . . . £3,800,000
The Annual Revenue exceeds . . . 440,000

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ADDITIONAL BONUS.

If effected on or before 31st December, 1862 . . . £81 5 0
If effected after 31st December, 1862 . . . 65 0 0

Probable Additional Bonus on Policies issued on or before 31st December, 1862 . . . £16 5 0

SAMUEL RALEIGH, Manager.

J. J. P. ANDERSON, Secretary.

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ISSUE OF A NEW CLASS OF SUBSCRIPTION SHARES.
The Directors have decided to issue Shares of 25l. and 50l. each, to terminate in five years; at the expiration of which time the value of the Shares, with the accumulation of profits, will be receivable.

The Subscription Shares now in course of issue are:—

£10 Shares, by instalments of not less than 10s. at one time.
25 " " by the payment of £1 2 6 quarterly for 5 years.
50 " " " 0 15 0 monthly for 5 " "
50 " " " 0 10 0 " 7 1/2 " "
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40	1 9 2	2 18 4		40	3 2 7 6	1 4 4	0 12 4
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Ecclia-stical Affairs.

THE BISHOP OF LONDON'S CHARGE.

WHEN Cardinal Otto, more than six hundred years ago, gave the first charge ever delivered in St. Paul's Cathedral, he opened the proceedings, says the monkish historian, by lifting up his voice like a trumpet, and quoting the words of the Prophet Ezekiel—"In the middle of the throne and round about were four animals full of eyes behind and before"—words which the Cardinal interpreted as an emblem of Episcopal care and circumspection. Otto's Charge has not come down to us, but the decrees which he pronounced at the conclusion of his address, and which are still a part of the ecclesiastical law of England, might have been studied with advantage by the Bishop of London. Sitting, in mediæval pomp, on the throne of state, with the Archbishop of Canterbury on his right hand and of York on his left, and the bishops and clergy of all England around him, the Papal Legate boldly told them of their nepotism, their simony, their covetousness, and their immorality, and gave his laws concerning their future conduct. This done and the blessing given, with "little joy," says the historian, "they all departed."

Times have changed since Henry the Third's days, but of all the institutions of England the Church has probably changed the least. Bishops, it is true, no longer appear with princely retinues, and the clergy—whatever may be said of their nepotism and simony,—cannot now be taxed with immoral habits. But in many of its more prominent features the Church remains pretty much the same as it was in the thirteenth century. She is still a bondswoman, but takes commands from Parliament in place of Pope. Not an atom of liberty has she acquired in all these six centuries. Read her laws, and observe her customs, and you are in a different country from the England of the nineteenth century. It is like crossing the Channel on an errand of life and death in an old twenty-oared barge, and taking a day to do it in, when you might step on board the South-Eastern packet and be at your journey's end in an hour and a-quarter; or preferring a sedan-chair to a railway to travel to Birmingham. Other people have given up the mode of travel that was customary in the centuries gone by, but the Church still sticks to the barge and the sedan-chair.

No apter illustrations could be found of what the Bishop of London would probably call these "hallowed" modes of travel than those suggested in the Charge delivered by his lordship on Tuesday last. In the opening portion of this Charge, the Bishop stated that it was customary for those who occupied his position to express, at their visitation, their views on the general condition of the Church, and the important questions which have recently arisen in it. The Bishop,

accordingly, in the most elaborate Charge that has probably ever issued from an Episcopal pen, professes to do this. He confines himself, however, to three subjects only, and these relate exclusively to what are termed "present difficulties." Not a single word has the Bishop to say about anything excepting the "difficulties" of the Church. What an unfortunate Church the Established Church must be! Nothing but difficulties! Foes without and foes within! You would imagine, from reading the Bishop's Charge, that the Bishops of the Church sat all day long, with their faces in their hands and their elbows on their knees, thinking of nothing but their "difficulties." For, here has the Bishop of the metropolitan diocese, after a silence of four years, called his clergy together, and he has not a word to say excepting about the foes with which the Church has to contend. Is, then, the sense of danger so great? Does it absorb every other feeling? Cannot a glance be spared at the improving character of the Church or at the encouragements which it is warranted to draw if it is conscious of being on the right path, from Scripture and from Him of whom the Scriptures are the record? Not a glance! not a word! A man eaten up with inward disease and beset with outward enemies could not enlarge more copiously or dolorously on his position than does Dr. Tait on the present difficulties of the Church. They bear him down and overpower him.

Of course, we are anxious to know what these difficulties are, and we are not surprised to find that the first difficulty springs from "that unrestrained spirit of free inquiry, which claims the right to sift and test all things." The Bishop treads, on the whole, manfully and courageously through this subject, but he betrays here and there a timorous, hesitating, and apologetic step. The curiosity of this part of the Charge, however, is the elaboration with which the author defends the right of free inquiry. It is the Seven against Thebes. Is there, then, no free inquiry in the Church? Is the Church of England not a Protestant Church after all? Is it true—what one of her own beneficed clergymen has lately said,—that every man in England has the right to think excepting a clergyman? The Bishop knows whom he has before him when he speaks, and he, therefore, gently, and as though begging for a favour, pleads for the right of free inquiry,—pleads, that is to say, that the man who keeps a conscience in truth shall not be persecuted by his brethren for it. Is it not strange to hear a chief bishop of the "most tolerant Church in Christendom" so speaking? The Bishop writes earnestly and wisely about the dangers of free inquiry, but to our mind the greater danger to the Church lies in stifling and repressing it. It is forgotten that all Dissent has arisen in "free inquiry." It was free inquiry which led to Protestantism; it was free inquiry which led to Puritanism; it was free inquiry which led to Congregationalism; it has been free inquiry which has led to every ecclesiastical, political, and scientific improvement—why should there be any necessity for pleading for it on English ground and in the middle of the nineteenth century? The Church, has been riven and damaged, not by this spirit, but by the opposition that it has always waged against it. From the time of the Lollards downwards the spirit of the Establishment has been the spirit of persecution, and it is in vain for even a metropolitan bishop to lift up his voice against it. The Bishop tries to reconcile this right with the position of the Church and the responsibilities of ordination vows. It may be easy to do this, but why should it be necessary? No reconciliation of this kind will alter the spirit of the Church, whose tendency, as one of her own sons (Dr. Arnold) has said, has always been opposed to progress. Persecution of one kind or another is the foundation of the Establishment principle; and in proportion as "free inquiry" is encouraged the foundations are loosened. Hence, probably, the gingerly

reticence with which the *Record* treats this portion of the Bishop's Charge.

The second difficulty of the Church, according to Dr. Tait, is the existence of the sects. The Bishop enlarged at this point on the figures of the Census of Religious Worship, and, some ten years after their publication, hesitatingly expresses a doubt whether they could be authenticated. Taking them, however, as they stand, he thinks that the Church is not altogether in a discouraging position. You would imagine, from his remarks on this subject, that the relative positions of Church and Dissent have, from time immemorial, been the same—that the worshipping population has always been about equally divided, and that it is perfectly consistent with the theory of an Establishment that this should be the case. He then tells his audience that the field of the Church's future triumphs lies in the unreclaimed mass around them; but he forgets to state from what source the Nonconformist ranks have been recruited. Has it not been, and is it not most likely to be, from the same source?

Church-rates are brought into this "difficulty," and the Bishop scolds all political parties for not settling the question. He, himself, quotes with approval the House of Lords' recommendations, and, for the only time in all this address, rises to something like a glow of feeling as he alludes to the reactionary efforts of the Church party in Parliament. The Bishop has not got beyond the mediæval era on this question. To keep the members of his own Church together he advocates the "generous and confiding policy as 'the best and the most Christian,' but no such policy towards Dissenters in the matter of Church-rates!"

The last subject reviewed by the Bishop is the state of his diocese. The information laid before us on this point is mournfully significant, but the Bishop's practical suggestions are, as far as they go, wise and Christian. He advocates daily services, school chapeles, lay co-operation, increased and better preaching (making a side-remark on the practice of preaching "other people's sermons"), and attention to day-schools. On the last question he evidently looks forward to the time when all Government aid will be withdrawn and "self-reliance" be the rule.

Our readers will see, without further observation, where we are disposed to place this, the last Charge delivered in St. Paul's Cathedral. We should place the greater part of it amongst the models of old ships shown in the International Exhibition. Some of our contemporaries, we are aware, have seen much to praise in the liberal spirit which it exhibits with respect to "free inquiry in the Church"; and we ourselves should probably think better of it if the Bishop exhibited similar feelings with respect to free inquiry *out* of the Church. What is most to be condemned in this part of the Charge, is its pleading tone. It may be true that this is necessary in the Church, but if so, it only shows that the Church has scarcely yet grasped even the Reformation principle. To whom among the sons of men has the Almighty given the right to say to the reason or conscience of another man, "Hitherto shalt thou go and no further"?

ECCLIASTICAL NOTES.

When the Church of England has been put, by some scandal which has shocked the moral sense of the whole community, on a par with the Stock Exchange, or when a conspicuous dignitary has publicly maintained that any one man may subscribe to the whole of the Prayer-book and say, with perfect consistency, that he believes in all its contents, the question is not unoften asked in "Dissenting circles," what can the educated laymen of the Church think of these things? So far as our experience extends, we believe it may be said that they think of them much as Dissenters do; but their thinking seldom or ever leads to action. They shrug

their shoulders—remark that “nobody believes the clergy are better than other people”; and that “it’s no use attempting anything”; and—pass on. This state of feeling is very easily understood; but who can comprehend the moral and religious condition of the writer of the article on the “Present Position of the Church of England” in the current number of *Fraser’s Magazine*? Is it written by a Churchman? or has some secret enemy paid an easy penman to draw a picture of the “man of the world’s” Church? A Church of “no definite doctrine”; the “fashionable man’s Church”; a Church with “a good social position”; the Church that “is not the Church of the poor”; where “jobbery,” and “intriguing,” and “Episcopal nepotism” are rife—but “this is not a grave matter”—and a Church whose clergy may deny the truth of the contents of every book of the Bible,—and yet, and because of some of these things, the right sort of Church for the English people—that “unites English society,” and so on. This kind of writing is new, but it is getting popular. The two daily papers of highest talent, have for the last twelve months been treating all Church subjects in this style; but if you want it in perfection read the article in *Fraser’s Magazine*. We are afraid it is the sort of defence which will for some time be current with a large class, who have given up defending the Church on either religious or political grounds, but who would still maintain it as a sort of liberal ecclesiastical club. To this is Church-defence coming!

It is remarkable to notice that while this class of writers are expressing their increasing satisfaction with the Church as it is, another class are expressing their increasing dissatisfaction with it. Thus, a correspondent of the *Clerical Journal* comments in strong language (very strong language) on the late “election” of the Archbishop of Canterbury. It seems that this journal, in common, we imagine, with most of its contemporaries, announced that on such and such a day the Dean and Chapter of Canterbury would proceed to the election of an Archbishop. The correspondent in question believes in calling a spade a spade, and therefore writes as follows:—

“However well used we are to this kind of language, it must always sound strange, and if the matter were not a very solemn one, it is quite sufficient to provoke laughter at the intense absurdity of the whole proceeding; but there are very painful thoughts connected with the transaction sufficient to dispel even a desire for jesting, for what is the work? who are the actors? and where is the place of performance? The work is the election of a clergyman to the highest office in the Christian Church. Those professing to carry it out are all clergymen; ay, even what are called dignified clergymen; men of position, supposed gravity, sincerity, &c., and the place selected is the House of God. And yet—I blush to write it—the entire concern is a farce! Every one knows that there is no reality whatever connected with it—not merely the public at large, but the candidate, and the electors themselves; and yet see in what terms the utter state of degradation to which they are brought can be described, as if for the purpose of deluding themselves or others: “The Dean and Chapter of Canterbury have elected so and so Archbishop of Canterbury.” Now with all due respect to the Dean and Chapter of Canterbury or any other see, they never did any such thing, good, bad, or indifferent. They had neither hand, act, or part in the matter. They neither elected, nor selected, or recommended, or perhaps thought of, and it could so happen that they may have never heard of, or wished for, or asked for, or respected the solitary candidate presenting himself before them. To speak of it in true and plain terms; it is nothing more nor less than acting a lie, and that in, to my mind, a manner nearly akin to sacrilege and blasphemy; to meet in God’s house and, I suppose, to pray; to proceed to hold an election, by the way, when every one knows no election could be carried out.”

If this had appeared in any Nonconformist journal, it would have been exhibited by the *Record*, Dr. Miller, and “G. F. C.” as an illustration of the offensive language which Dissenters are accustomed to use towards the Church, but has any Nonconformist writer ever said anything so bad as this?

The same journal, in an editorial article, inquires why Dr. Ellicott has been made a bishop? It has been endeavouring to ascertain the reason, but has failed. It is of opinion that some secret influence has been used, for there are on *dits* relating to certain Episcopal appointments which otherwise would have been inexplicable. Thus, says the writer:—“It is said that Dr. Thomson owes his elevation to the influence of the Prince of Wales, who interested himself in his behalf on account of his obliging the late Prince Consort, in reference to Dr. Max Müller, when Dr. Thomson was Provost of Queen’s. So it was said, some years back, that Dr. Tait was preferred to London because the Queen had deeply sympathised with him in his domestic troubles. And, to mention only one more case, when men were inquiring why Dr. Lee, the head master of Birmingham Grammar-school, was made Bishop

of Manchester, it was said that his conversing in German with Prince Albert, when the latter was visiting that town, gained him the honour.” We, however, may be at liberty to say of Dr. Ellicott that he is a man of known ability and character; but why he has been preferred to Dean Hook, Dean Alford, Dean Goodwin, or Dean Trench, ought to be best known to Churchmen.

The *Liberator* this month has a caustic article, entitled “Crutches for Clerical Cripples,” on the practice of sermon-making for clergymen. This business is evidently getting to be a lucrative one, or the market is growing, for there are no fewer than four advertisements of this kind in the *Guardian* of last week, and one of a special character in the journal from which we have already quoted. Thus “S. P. O.” informs us that he has “four Advent sermons now ready, and that he has in course of preparation sermons for Christmas Day, the Old Year, the New Year, the Epiphany, &c.” Another advertises thus:—

MS. SERMONS.—Lancashire Distress (re-written weekly). Applications for Ember, Christmas, and New Year, should be made at once. Rev. M. A., Post-office, Ashby-de-la-Zouch.

Note the point of this—“re-written weekly.” The Lancashire distress is evidently a good thing for this class of manufacturers, for we find another announcement which runs as follows:—

SPECIAL SERMON ON THE DISTRESS IN THE MANUFACTURING DISTRICTS.

This Sermon will be supplied exclusively to the Clergy, who are therefore requested to write for it themselves, giving their name and address, which will be received in strict confidence.

The Editor, a London Clergyman, guarantees it shall never be published or otherwise circulated.

Sent post free, in closed envelope, on receipt of 1s. 6d.

Some time ago, we believe, and it may be the case now, most of these “crutches for clerical cripples” were made by an ex-Dissenting minister, who was said to realise a very handsome income from his work. If that be the case, and four or five sermon-makers are now kept well employed at 1s. 6d. a sermon, it would certainly seem that the demand is a good one. The sermon-maker, however, if he should chance to hear one of his own writings read by some wealthy rector, must feel something like the street artist described in the tale found in the “Brown Paper Parcel” of “Somebody’s Luggage.” As the audience listens and admires, and as he remembers the value of the living, and the “eighteen-pence” he received for the eloquent sermon, is he likely to entertain very amiable thoughts of his kind?

It will interest our readers to be informed that Professor Godwin has, in a brief pamphlet, replied to Mr. Hinton’s Strictures on his Congregational Lecture. The preface to this reply is a model of Christian taste and gentlemanly courtesy. Alluding to Mr. Hinton, Mr. Godwin writes: “It was not from any want of respect to the writer of the Strictures that the reply to them was deferred. The copy sent me was at once acknowledged, with expressions of the esteem and reverence with which I have always regarded the author. I do not know another opponent to be preferred to him: and if there are some things of which I may complain, perhaps they are not more or worse than should be expected by all who venture into the arena of controversy.” This is as it should be; and if theological controversy could always be conducted in such a manner, the Church would soon lose one of the foulest spots on its garment.

Our obituary this week chronicles the death of one of the patriarchs of London Nonconformity. It is nearly sixty years ago since Dr. Bennett united with Dr. Bogue in writing the “History of English Dissenters,” and only last week he died. Dr. Bennett was one of the “four B’s” of the London of our early youth, and for many years has been the only Dissenting minister living whosaw the “Dove” sail to the South Seas, on her first missionary voyage. He was a man of ripe attainments, of active and industrious habits, and a solid and useful preacher. His name will be missed amongst us, although he has not been before the public for many years. He is dead, and now, “The fathers—where are they?”

DR. LUSHINGTON’S JUDGMENT AND BIBLICAL CRITICISM.

The following extracts from an article in the current number of *Fraser’s Magazine* on the “Present Position of the Church of England” discuss the questions of the inspiration and interpretation of Scripture in the light of the recent decision of Dr. Lushington:—

Dr. Lushington lays down, that the main doctrine of the Church with regard to inspiration is, that “in all matters necessary for salvation the Holy Scriptures emanated from the extraordinary and preternatural interposition of the Almighty, the special mode and limit unknown to man”; and he goes on to say, that these words “extraordinary” and “preternatural” exclude

the supposition that the Holy Scriptures proceed from the same mental powers as have produced other works.

By a “canonical” book is meant “a book” whose authority was never doubted in the Church; and by “authority” is meant Divine authority, for there is no other authority which by possibility could cause them to contain all things necessary for salvation.

Two very important questions are here suggested—1. Is a clergyman bound to admit that every one of the books mentioned in the list contained in the Articles as canonical contains something necessary for salvation?

We think it clear that he is bound. He may not, for example, state that there is nothing in the Book of Esther, in which even the name of God is not mentioned, which is not necessary for salvation. Dr. Lushington lays down that a clergyman is not at liberty to reject a whole book as not written by Divine authority; and as the Divine authority only necessarily appears in matters necessary for salvation, there must be something in each book which permits it to appear.

2. Is a clergyman at liberty to say that other books than the Bible or its parts are inspired by God?

We think that he is at liberty. He must not say that he thinks anything contained in those other books is necessary for salvation; but the proposition that God by extraordinary and preternatural means revealed to some men other than the authors of the Bible some things not necessary for salvation, is not, so far as we can see, inconsistent with any proposition laid down by Dr. Lushington. A clergyman may not say that the author of any Biblical book wrote as Luther wrote, for the presumption is that the reverse of Luther’s writing was ordinary and natural; but he may say that Luther wrote by an extraordinary and preternatural direction, although he said nothing necessary for salvation.

We now come to the chief propositions which determine what a clergyman may or may not say as to particular books or parts of the Bible.

1. A clergyman may reject part of any book as spurious, but not the whole; that is, he may for critical reasons say that a verse or verses, or a chapter or chapters, have improperly got into the text. He is at liberty, for example, to say that half the Book of Esther has been introduced improperly into the text; but he must not say that the whole is spurious. Just as there must be a residue, the quantity of which he need not determine, which contains something necessary for salvation, so there must be an undetermined residue which is not the work of a forger. The one proposition, in fact, involves the other.

2. A clergyman may say that any book of the Bible is not the work of the man whose name it bears. He may attribute its composition to any person and to any age he pleases; but with this reservation, that he must not fix the date at a period which would be clearly inconsistent with its authority having been received by the Church. This is rather vague, and the only clue we get to the determination of the legal limits of the dating of the Biblical books is, that Dr. Lushington holds it legal to say of a book that its composition was “post-apostolic.” The writer of a book of the Bible may therefore be said to have written after all the apostles were dead, but he may not be said to have written so much after all the apostles were dead, that the Church could not have had his work before it. It is, for example, quite legal to say that the Book of Genesis was written at the beginning of the first century after Christ; but it would be clearly illegal to say that it was written at the beginning of the tenth century after Christ.

3. A clergyman may place any construction he pleases on any text of Scripture, unless the construction he puts on it is inconsistent with some article or formula. He may interpret prophecies, for example, as general spiritual exhortations, or as recording past or current events, or as foretelling future events, or as dreams of a visionary, or as conscious fables, only he must not use language which will not tally with the language used in the standard documents of the Church. It makes no matter that he thereby destroys any of the accepted proofs of the truth of the Bible; or that he is at variance with the universal opinion of devout and learned men, or that his system of interpretation, if applied to other texts, would lead him by an apparent necessity to impugn statements sanctioned by the authority of the Articles. A judge cannot take on himself to say that a tenant who has just kept within his covenants is the sort of man to go and plant turnips where grass ought to grow. The only thing to know is, whether turnips have or have not been planted.

4. Any of the precepts and any part of the teaching of any book of the Bible may be rejected as being morally unworthy of God, provided that no Article is violated, and that the whole of the book is not rejected on this ground. A clergyman may, for example, declare that the whole Levitical law is morally unworthy of God, except “the commandments which are called moral.” The law would equally permit him to reject the Sermon on the Mount; although, if he did so, common sense would wonder why he took the trouble to be a clergyman at all.

5. He may reject any of the statements of any book of the Bible as incredible, or as historically untrue, or as only true in a figurative sense, provided always that he does not in doing so express an opinion inconsistent with any of the Articles or formularies, or with the proposition that the book in which the statement is found contains an undetermined something which it is necessary for salvation to believe. A clergyman may say, for example, that the story of Abraham proposing to offer up Isaac is incredible on moral grounds, or that it is perfectly credible, but could never have occurred at the time and place alleged, or that its truth is only the spiritual truth of the blessedness of giving up our best God.

Lastly, we come to those propositions contained in the judgment which refer to the mode in which the clergyman’s expressions are to be gathered. We have here much less certainty in the judgment to guide us. We will state what appear to us to be the three principal questions and give such answers as appear to us most consonant with Dr. Lushington’s language.

1. Is a clergyman who states a proposition which is inconsistent with the Articles or formularies, always bound to add that he disagrees with it?

Dr. Lushington, we think, holds that he is; as he says a clergyman would not be allowed to string together propositions from infidel writers, and leave them without any expression of dissent. It seems to be a question of fact in each case, whether, taking all the circumstances together, the dissent of the writer can be discovered or implied. For example, he might say that the epistle to

the Philippians was the expression of St. Paul's feelings, "and he need not add that it was such an expression under the direction of the Spirit, because it is customary to speak of the inspired author simply as the author." But Dr. Williams was not allowed to say that the Bible was the "expression of devout reason," and to leave these words standing by themselves. If he had said that it was "an expression of devout reason under the direction of the Spirit of God," he would clearly have said nothing legally wrong; for Dr. Lushington says that the mode of inspiration is unknown, and the mode may therefore be the devout reason, whatever that may mean. But the words as they stand would not do, because no one could be supposed to know from the ordinary language of theologians that devout reason, when said to be that which is expressed in the Bible, must be supposed to be under the direction of the Spirit. This is the most satisfactory account of Dr. Lushington's decision on this point which we can discover; but we own it seems to us to open the door to many subtleties.

2. If a statement of any book of the Bible is obviously referred to, although incidentally, in any formulary, as being historically true, may a clergyman pronounce that statement to be historically false?

For example, the prayer for fine weather declares that God did once drown all the world except eight persons. The prayer for time of dearth states that God in the time of Elisha did suddenly, in Samaria, turn great scarcity and dearth into plenty and cheapness. The prayer in time of any common plague or sickness states that God, in the time of King David, did slay with the plague of pestilence threescore and ten thousand. May a clergyman say that the whole world was not destroyed, but only a part of Asia; that the narrative of Elisha at Samaria is not historically true; or that the real number of those slain by pestilence in David's time was really sixty-nine thousand?

We think he may not. The propositions do not tally. The turnip is not grass. It is true that the authors of the prayers never meant probably to affirm in any special way the historical truth of the incidents they referred to. It is also true that the importance of the historical truth is not very great in the eyes of some persons. But the judge has nothing to do with either consideration. He has simply to look what is stated in the Formulary, and what is stated in the impugned writing. He cannot go into the estimate of the greater or less importance of matter contained in the standard documents. And it is obvious that if once we are to depart from the simple rule of construction from a wish not to apply it to small matters, we shall never find it of any use in greater matters. In the same way it is illegal for a clergyman to say that the human race springs from more than a single couple; for the Articles say by necessary implication that every person born into the world is engendered of the offspring of Adam. The only reason why a clergyman should not say that the human race is descended from two or more sources is, that the Article says the contrary; and we cannot go into the question whether the doctrine of original sin is or is not important.

Thirdly, May a clergyman deny the genuineness and inspiration of a passage in the Bible which happens to be the only, or nearly the only, ground on which a proposition in the Articles is known to rest—and if so, must he state his belief in the doctrine of the Article? We think he may deny the genuineness and inspiration of such a passage; for example, the passage in the first Epistle of St. Peter, which speaks of Christ preaching to the spirits in prison, is generally assigned as the principal proof of the Article which declares that Christ went down into hell. May a clergyman say that this passage is spurious? We do not see why he should not. The judge has only to look at the two propositions. Christ went down into hell. This verse in St. Peter's epistle is spurious. There is nothing inconsistent in them. The judge cannot determine what passages do or do not prove an Article. In the same way it is legally open to a clergyman, we should suppose, to pronounce the introductory chapters of the Gospels of St. Matthew and St. Luke to be spurious, although they are generally supposed to be the authority for a very important part of Christian doctrine. But then there is the principle stated above, that a clergyman using language which as a matter of fact would ordinarily lead to the supposition that he did not believe some doctrine of the Article, must state his belief in that doctrine. Does it apply here? We incline to think, on strictly legal grounds, that this principle does not apply. The two propositions are utterly distinct, and do not require any judicial interpretation. It is only by taking into account a third proposition, viz., that there is no other proof that they are connected, and of this third proposition the judge has no cognisance. But when a clergyman says that the Bible is the expression of devout reason, the proposition itself creates the necessity of interpreting it, and then the judge interprets it by usage.

LIBERATION SOCIETY IN ESSEX.—On Nov. 26 a lecture was delivered in the British School-room, South Ockendon, on "Voluntarism v. Coercion." The lecture was given by J. Carvell Williams, Esq., Secretary of the Liberation Society; and the chair was taken by J. F. Butler, Esq., of Childerditch Hall. Though the night was dark and damp, the attendance was very good, and those who attended were much gratified, the lecture being full of interest and information. On the motion of the Rev. J. Morison, seconded by the Rev. J. Merchant, a very cordial vote of thanks was given to Mr. Williams. Peculiar interest was attached to the subject by the fact that Ockendon is just now excited by a Church-rate conflict. For seven years there has been no Church-rate, and though, in spite of very determined opposition, one has recently been obtained, its collection is stoutly resisted both by Independents and Wesleyans. It is hoped that the lecture will increase the number and the determination of those who are resolved to get rid of this obnoxious impost. —*South Essex Independent.*

The new Archbishop of York, Dr. Thomson, has shown his decided objection to Puseyite ornamentation in churches. On Friday, he objected to consecrate a church at Selsby-hill, near Stroud, until a floral cross had been removed from the "altar."

A CONVERT TO ROMANISM.—Mr. Arnold, if we mistake not, a son of the great head-master of Rugby, and historian of Rome, and "late Professor

of English literature in the Catholic University of Ireland," is a convert to the Roman Catholic Church.

—*Saturday Review.*

"NOTHING LIKE LEATHER."—Mr. Newdegate, at a recent meeting at Rugby, traced all the evils that have afflicted America to the want of an Established Church.

THE CARDROSS CASE AGAIN.—Mr. Macmillan has served a new summons against the Free Church. The amount of public interest excited in the issues between the pursuer and the defenders is as great as any which has hitherto been forthcoming in any similar contention. There are several important changes in the structure of the present action. The Free Church is called into court as an association, and its existing General Assembly as representing it. The Assembly of 1858, as being the Assembly which did the acts of which the pursuer complains, and as representing the association in the year 1858, is also called. Thus far the defenders are only summoned for any interest that they may have in the results of the action; but Mr. Macmillan also cites the individual members of the Assembly by whom, as he says, the injuries were incurred and were mainly brought about. In order to come up to what was indicated as necessary by the court to enable him to get in issues, Mr. Macmillan has inserted the element of malice. The malice referred to is stated to consist of a common violation of the known laws and regulations of the Free Church, and of the law of the land. Mr. Macmillan has laid his damages at 10,500*l.*

RAWTENSTALL—AN EXCITED MEETING.—On Monday evening last a lecture on "The Scriptural Argument against State-Churchism" was delivered in Holly Mount-school, Rawtenstall, by George Kearly, Esq., of London. Admission was by ticket, and so great was the demand, that hundreds of applicants were obliged to be refused. Mr. Kearly, in his lecture, went carefully through the whole of the arguments which State-Churchmen adduce from Scripture in support of the compulsory system, giving special attention to the question of tithes. An animated discussion followed the lecture, in which party spirit was very much displayed. Nearly the whole of the audience were on their feet, and the utmost warmth and confusion prevailed. A stranger named Berry, who had apparently walked some distance, took an exceedingly prominent and obtrusive part in the discussion, being obliged to desist very unwillingly at a very late hour in the evening, it being about eleven o'clock when the meeting terminated. J. B. Whitehead, Esq., occupied the chair.—*Bury Times.*

PROTESTANTISM IN FRANCE.—There are at this moment several Protestant churches in course of construction throughout France, and particularly in Brittany. There is one at Brest, which is nearly finished, another at Lorient, and another at Tremeur, in the diocese of St. Brieuc. A Protestant translation of the New Testament into the Breton language is now in type, and several thousand copies are about to be struck off. M. Frossard, the Protestant clergyman at Bagnères-en-Bigorre, is building, by subscription, a church at Bagnères, another at Tarbes, and a third at Cautelets. Two Protestant churches have just been consecrated—one at Kayersberg, in the diocese of Strasbourg, and the other at Marignac, in the diocese of Valence. A third church was consecrated on the 12th of October at Voiron, in the diocese of Grenoble.

MONASTICISM IN NAPLES.—The Government is steadily carrying out its measures as regards the monastic establishments, and yesterday morning there was a popular movement in the quarter of Capo di Monte. Orders had been issued to remove the Padri Alcantarini (Minori Osservanti), who are of the rule of St. Francis, from their convent at the Sanità to a convent of the same order in Santa Lucia del Monte. The order was no sooner known in the neighbourhood than a large and menacing crowd of men and women, armed with stones, prepared to resist it. The National Guard and some Bersaglieri were called out, and tranquillity was soon restored, but not until one of the latter, it is reported, had been killed by a large stone thrown down from the bridge of the Sanità. The building, it is understood, is to be appropriated to educational purposes, so that the nest of the drones who did nothing else than sow sedition and superstition, and by false charity encourage beggars and dependence of character, will become the source of healthy and invigorating influences.—*Times Correspondent.*

Religious Intelligence.

THE SUSSEX HOME MISSIONARY SOCIETY.

The annual meeting of the Sussex Home Missionary Society was held at London-road Chapel, Brighton, on Tuesday, Dec. 2, Mr. Stevens in the chair. Mr. Samuel Morley and the Rev. J. H. Wilson were present as a deputation from the Home Missionary Society. The attendance of ministers and delegates from the churches connected with the society was larger than on any former occasion.

From the report, read by the Rev. Robert Hamilton, one of the secretaries, it appeared that the income of the society had materially increased, and that six Evangelists had been appointed during the year. The treasurer's account showed that, while 1861 had been raised as a special fund for support of Evangelists, one-third of their salaries being paid by the society, one-third by friends locally interested in the districts to which they had been appointed, and one-third by the Home Missionary Society of London—the general funds had increased, the total income being now 479*l.*, as compared with 252*l.* in 1861, and 160*l.* in 1860.

The ministers under whose superintendence the new agency was being conducted, reported most encouragingly in its favour, Mr. Rogers, of Networth, in particular stating that, although he had been long and extensively connected with home mission operations, he had never known an agency so successful, so thoroughly adapted to the moral and spiritual wants of the rural districts. Reports from the several stations were also of a hopeful character.

The meeting resolved to promote increased efforts, and evidence was adduced to show that there was great need for twenty more Evangelists, not only to overtake the spiritual destitution, but to meet the deadly errors of High-Church doctrines, which were being extensively disseminated.

The brethren having dined together in the school-room, Mr. Morley introduced the Rev. J. G. Rogers, of Ashton-under-Lyne, who had accepted an invitation to be present, and who gave a most touching and faithful account of the distress in Lancashire, and made a very earnest appeal for help for our suffering brethren in the churches there. The meeting very cordially entered into the whole question, and after a free conversation Mr. Rogers left, having good reason to expect that a yet deeper interest will be felt by the churches in Sussex with a view to aid the benevolent movement.

In the evening a public meeting was held in Queen-square Chapel, which was largely attended. Mr. Morley was called in the chair, and Mr. Hamilton introduced the business by reading the report and describing the operations of the society.

The CHAIRMAN then addressed the meeting.

He was thankful to witness the increased interest which the churches in Sussex were now taking in home mission work. He had long felt that the attractions of the foreign mission-field had been greater than those of home, and he yet felt that there was cause to complain that, while they were not doing too much for the one, they were doing too little for the other. He could not but hope that they had entered on a new era in the history of missionary enterprise, which promised, by God's blessing, to be a bright one in the history of the denomination. He looked back on what had been done during the Bicentenary year, now drawing to a close, with unmingled satisfaction. They had done honour to the memories of those noble men who had sacrificed position, prospects, ay, even life itself, in doing homage to conscience, and he could not too earnestly press on his brethren, and on the ministers of our churches, to be faithful in teaching their children and their people those great principles of Nonconformity which those men of 1662 had so gloriously exemplified. (Applause.) He was thankful to hear that they were in advance of the position which they occupied last year in connexion with the Sussex Home Mission; but they had only entered on the threshold of duty. They required more men, more money, more self-consecration to the work. They had not met his challenge, but he had given his donation (50*l.*) cheerfully, and would continue it for two years more if the conditions were fulfilled, but every one must do something. (Hear, hear.) And it would only be when that principle was realised that every Christian had a ministry, a work to do, which no other Christian could do for him, that the regions round about would be evangelised. It was sad to think of the heathenism which existed around them, and sadder still to think on the erroneous character of the teaching of the Established Church in many of the rural districts of England, and in no other way could those evils be met than by means of their Evangelists carrying the Gospel from house to house and following the poison with the antidote of the Gospel. He thanked God for those Evangelists. It was a blessed thought that suggested them, and he would never cease to advocate that agency until the rural districts of England were covered with those men. They had now some fifty or sixty in connexion with the Home Missionary Society and county associations. Six had been at work in Sussex, and one was appointed that day, but what were they amongst so many agencies of the Established Church engaged in teaching baptismal regeneration, sacramental efficiency, and infidel sentiments? for was it not a fact that they had on the one hand a bishop denying the divine authenticity of the Bible (for to deny the truth of the five books of Moses was to take God out of his own Book), on the other they had many of the clergy teaching the efficacy of the sacraments and the priestly office? while between these extremes there was every variety of scepticism and infidelity as propounded in "Essays and Reviews"—all, too, be it remembered, by men who had solemnly sworn to the Thirty-nine Articles of the Church of England. (Hear, hear.) He held in his hand a little book, entitled, "Pardon through the Precious Blood of Christ; or, the Benefit of Absolution, and how to obtain it. Prepared under the Direction of a Committee of Clergy," on the first page of which it was claimed that "God had given power and commandment to his ministers to declare and pronounce to his people being penitent the absolution and remission of their sins." In the body of the book instructions are given for confession and other doctrines taught, which, while essentially Romish, were all the more dangerous that they were taught by clergy of the Church of England instead of the Church of Rome. (Hear, hear.) Now, it was high time that, as a denomination, they had spoken out on these subjects. For himself, he would yield to none in respect and love for many of the clergy, and especially for many of the laity, in the Church of England, and he thanked God for the good which some of them especially were doing. But they were powerless in the midst of such men, and paralysed by their bondage under a system to which they still adhered. Well, it was for the Congregational body to do its own share of the aggressive work, which was indispensable in order to save the populations who were exposed to these deadly errors. Let the churches resolve to double their strength this year, and their next meeting would present gratifying results. The Free Church of Scotland, he was glad to say, had also taken up the subject of working by evangelists, and especially by personal consecration. From a recent number of the *Home Mission Record* he observed that they were in good hope of being able to induce one out of every six of their 300,000 members to become a voluntary labourer, which would give them 50,000 labourers for the home field, in addition to all the paid agencies now employed. (Cheers.) Surely they were equal to this in England.

Let but every sixth member of our churches, and really that was a small proportion, resolve to set apart a portion of time for this work, and how soon would their cities, and towns, and villages be evangelised! Mr. Morley, in conclusion, made a happy reference to the noble conduct of the Lancashire sufferers, as illustrating the sustaining and self-denying power of the religious truths which they had been taught and now so beautifully exemplified, and, after recommending their case to the sympathies of the churches, concluded his address amid the warmest expressions of approbation.

The Rev. S. England, Rev. J. H. Wilson, Rev. Mr. Figgis, Rev. Mr. Pryce, Rev. Paxton Hood, Rev. Mr. Rogers, Rev. Mr. Bean, and other ministers, moved and seconded resolutions in favour of the objects of the association.

On Wednesday morning about fifty ministers and other gentlemen of Brighton, including Mr. Joshua Field and other gentlemen from London, breakfasted together in the "Old Ship," under the presidency of the Rev. Mr. Goulty, when a free conversation took place on various topics of practical interest connected with Evangelical Nonconformity, in which Mr. Morley, Rev. Paxton Hood, the Rev. Mr. Figgis, and others took part, when it was felt that the importance of many of the questions mooted would occupy a whole day in discussion, and therefore it was resolved to call a conference to take them into consideration, with a view to the denomination becoming more and more useful in the county of Sussex.

NEW PRESBYTERIAN CHURCH, HIGHBURY.

On Thursday last, the opening services of Highbury New Park Presbyterian Church were held under most auspicious circumstances. In the morning the Rev. Dr. Cairns, of Berwick, preached an eloquent sermon from the last verse of the 7th chapter of the Hebrews, to a numerous and attentive congregation. The collection was 310s.

In the evening a *soirée* was given in the spacious school-room beneath the building, and afterwards a public meeting assembled in the church. The Rev. Dr. Edmond, the pastor, occupied the chair; and near him were the Rev. Drs. Archer, Cairns, and Macfarlane; the Revs. Thomas James, of the Colonial Missionary Society, S. Thodey, J. T. Davidson, of River-terrace Presbyterian Church, Henry Allon, S. Scott, of Manchester, R. Redpath, T. Taylor, of Liverpool, H. Dickie, of Bristol, Mr. Stitt, of Liverpool, &c. The proceedings were commenced with singing and prayer.

The CHAIRMAN said the congregation must now no longer be associated with Myddelton Hall, since it would henceforth be known as the "United Presbyterian Church of Highbury."

They began at Myddelton Hall about three years ago, and when he, the chairman, came amongst them as their pastor two years ago they numbered but forty in full communion. Their progress had been steady and satisfactory. Last Sabbath morning they sat around the Lord's table a company of two hundred; and in the new church, about one half of the rated sittings have been already allocated to the existing congregation. The chairman went on to say:—

For the moneys necessary to this erection, we have been largely indebted, as you know, to the aid of others: to the Synod's committee as acting for the church—to members of it and other kind and liberal friends for generous contributions—and to its large-hearted chairman, John Henderson, Esq., of Park—(cheers)—for not only munificent donations, but most kind advances of all that was needed in the progress of the building. (Loud cheers.) It is due to you to add, that subscriptions have been entered into by yourselves with a willingness and unitedness of action which is creditable as to the past, and cheering as to the future. We enter this building, indeed, with no inconsiderable burden of debt; but the same spirit which has hitherto animated you, will carry you, before any very distant date, to the shore of freedom. The ample contributions of the more prosperous among us have been frankly given, and the subscriptions of the humbler members have been bestowed with a readiness and zeal beyond all praise. Almost every gift has been hitherto spontaneous, and some donations from parties unconnected with us, proffered with Christian kindness, have been very encouraging to us. We mean, of course, to have the building free; and, if the neighbourhood welcome it as no discredit to the locality, we shall set ourselves with God's help, to make it not only an ornament; but a blessing. (Hear, hear.)

The Rev. H. ALLON said most heartily in his own name, and, he was sure, in the name of his brethren in Islington, did he congratulate Dr. Edmond—(cheers)—and the meeting on the completion of that place of worship. (Cheers.) He uttered those words without a particle of reserve.

Dr. Edmond had been among them over two years, and every occasion of meeting had not only increased their acquaintance, but enhanced their appreciation of him. The kindness of his heart, the catholicity of his spirit, his ministerial earnestness, had begun to tell very powerfully not only on the minds of the religious people of Islington, but also on his ministerial brethren. (Hear, hear.) They now regarded him as a chosen, called, and faithful brother, well-beloved in the Lord, with whom it was, as Congregationalists, alike their privilege and duty to co-operate heart and soul in doing the work of Christ—(cheers)—not only in Islington, but in London at large. Ecclesiastically he, as an Independent, might differ from his Presbyterian friends. He did not know that that was much to be regretted. He hoped that Dr. Edmond would in a fair, honest, manly way assert his distinctive principles, and he (Mr. Allon) intended to do the same. He was not one of those who wished to have all sections of the church gathered into one great body. In proportion as that idea had been attempted the church had become narrow, intolerant, inefficient, and even corrupt. (Hear, hear.) Independents and Presbyterians had only to recognise each other as voluntary churches. They did not ask to be protected by the civil magistrate; they simply wanted

to be permitted to place the truth before the people, and contend earnestly for the faith once delivered to the saints. (Cheers.) There were, however, some things in which he would contend for unity. Dr. Guthrie said that the Free Church and the United Presbyterians ought to be united. (Hear, hear.) He (Mr. Allon) saw no reason why all the branches of the Presbyterian Church should not be joined into one. (Cheers.) Let them dissolve into one United Free Presbyterian Church. (Cheers.) On the other hand, he saw no reason, for his own part, why the Congregationalists and the Baptists should not be one. (Hear, hear.) They agreed precisely in all material points, and differed only in one matter of ritual. He never could think of their separation without sorrow. He did not, however, believe that the Congregationalists and the Presbyterians could ever be one. Either the latter must give up their Presbytery, or the former sacrifice what they considered their liberty. (Hear, hear.) He was not prepared to do so, and he was sure the audience were not. It was best, on the whole, that they should maintain their distinctive characteristics and forms of church government.

The Rev. Dr. ARCHER expressed his great gratification at being present at that meeting. The Presbyterians were said to be making an inroad on England. But they came to cast no man in the shade, but to carry on the great work of evangelisation, and of raising up new foci of loving evangelical life for the conversion of the people. He expressed his earnest prayer that Dr. Edmond might be long spared, with his friends, Dr. Macfarlane, Dr. King, Mr. Redpath, and himself, to carry on the work in London, and be the means of bringing thousands of the young and rising generation to the knowledge of the Gospel of Jesus Christ. (Cheers.)

The Rev. Dr. KING said the New Park Church was certainly a very beautiful edifice: some might deem it too ambitious. They were told that Presbyterianism did not suit England, and very many handsome and even gorgeous edifices might be erected, but the system would never suit the genius of the people. The question relative to the spreading of Presbyterianism was not one of speculation, but of fact. It was flourishing in the metropolis, like a noble vine having found room it had taken deep root. Usage and fashion, indeed, might discline many for its reception, but a vigorous fidelity, like that of his friend Dr. Edmond, would be more availing than any other, and would utterly counterbalance all such conventionalities. He did not wish to speak arrogantly of the future, but with humility. They might fail; but, if so, their failure would not be due to mere Anglicanism—it would be owing to something in their tenets, or something in themselves.

The Rev. Dr. MACFARLANE said that the only statement he had to make was that his heart was as full as it could hold of love to Dr. Edmond—(cheers)—and of a sincere desire that he should go on increasing more and more as a prosperous minister of the Gospel. For none of the Presbyterian interests in London had he felt a deeper regard than for this, the Islington station. He was thankful that Mr. Allon had manifested so catholic, so liberal a spirit. (Hear, hear.) If Dr. Edmond managed the church at Highbury in the way in which he was accustomed to do in Glasgow there was no fear of success. It must infallibly be one of the best in Islington. He said one of the best, for he was sure it was the desire of all the neighbouring ministers that they might be all best. He concluded by exhorting them to unity and action in the great work they had undertaken. (Cheers.)

The Rev. J. T. DAVIDSON congratulated the congregation upon the present happy attainment of their long-cherished wishes, and he publicly, most cordially, and sincerely, and without any reserve, expressed his desire and prayer for the success and prosperity of that most beautiful church. His church at River-terrace had for thirty-one years represented their principles in the southern part of that parish, and he was right glad that now on Highbury-hill was seen blowing the blue banner of Presbyterianism. He spoke as if their churches were really one, and he thought they really were.

After a few remarks from Mr. I. Stott, of Liverpool, and the Rev. S. Scott, of Manchester, the Rev. Dr. CAIRNS made a few observations, assigning as his reason for brevity the fear lest in that lonely neighbourhood some of the audience might be garrotted—a remark which was received with loud laughter.

Prayer was offered by the Rev. Mr. DICKIE, and the benediction terminated the proceedings.

SPECIAL SUNDAY SERVICES.—The preachers on Sunday were:—Sadler's-wells—Afternoon, Rev. J. S. Hall, of Falcon-square Chapel; Evening, Rev. Wm. Pennefather, M.A., of Barnet. Surrey—Rev. S. Minton, of Worcester College, Oxford. Standard—Rev. J. Rogers, M.A., St. Barnabas, Hornsey-road. Pavilion—Rev. H. Richard, Secretary of the Peace Society. St. James's-hall—Afternoon, Rev. Newman Hall, Sermon to the Young; Evening, Rev. Wm. Chalmers. Britannia Theatre—Evening, Rev. John Graham. Lambeth Baths—Evening, Rev. W. A. Essery.

LONDON CONGREGATIONAL ASSOCIATION.—On Wednesday evening a preliminary meeting of ministers and deacons of Congregational churches in Lambeth and Southwark was held in the library of Surrey-Chapel to consider the question of forming a local union in affiliation with the London Congregational Association. The Rev. Newman Hall was in the chair, and expressed his cordial approval of the object of the meeting, and his hope that this movement of forming local unions for the evangelisation of London in connexion with the parent association, would not only be a great good in itself, but tend to stir up every other evangelical denomination to do

more than had yet been done in that blessed work. The meeting was only preliminary to a more general meeting which would be called if it were felt that the union was practicable, and of that he for one had no manner of doubt. The Rev. J. H. Wilson, as a deputation from the general society, went fully into the whole question of working by means of local unions, the central society being satisfied that localised efforts, independent of, and yet affiliated with, a central power, was the most practical way of promoting, in as far as a denomination they could promote, the evangelisation of London. He stated that the eastern union had already been formed, and was in working order, and that other district unions were in progress. After a full and free conversation, in which the Rev. Robert Robertson, Rev. Dr. Waddington, Rev. Mr. Herschel, Rev. Mr. Nimmo, Mr. Hunt, Mr. Murphy, and others, took part, the project was cordially approved, and a committee appointed to collect statistics of the spiritual destitution of the borough, and report to a meeting, to be called on an early day, representative of all the churches, to take what further measures may appear necessary to give it full effect.

FORMATION OF A NEW CONGREGATIONAL CHURCH.—On Sunday evening a new church was formed under the pastorate of the Rev. H. D. Northrop, in the Peel-grove Hall, near the Bethnal-green entrance to Victoria-park. Sixty-five persons united in fellowship. The hall where the congregation is now worshipping holds less than a thousand, and being too small, the intention is to erect a new church edifice somewhere in East London.

NOTTING-HILL.—The anniversary of Norland Chapel, Queen's-road, was celebrated the week before last. On Sunday, two sermons were preached, in the morning by the Rev. J. Stent, the esteemed pastor of the chapel, and in the evening by the Rev. W. Landels. Collections were made after the services, amounting in the aggregate to about 20s. On Tuesday morning a sermon was preached by the Rev. J. Stoughton, and the Rev. C. Stanford, of Camberwell, preached in the evening. There was a public dinner tastefully arranged in the schoolrooms, at which 120 were present, and in the afternoon a public meeting was held, Mr. Alderman Abbiss in the chair. The worthy alderman was supported by the Revs. J. Stent, Mr. Bird (of Kensington), Mr. Macbeth, J. Offord, W. Isaacs, Mr. Roberts (of Horbury Chapel), Mr. Bigwood, Mr. Green, and other gentlemen. The Rev. Mr. Stent made a statement of the rise and progress of his church. The church and congregation was about four and a-half years old, and the members of the church numbered about 150. The Sabbath-schools were keeping up their average, the attendance being about 200. The various societies in connexion with the chapel were, on the whole, in a good state, as was the church altogether. There was, however, a debt amounting in the whole to 2,000s., which they were very anxious to reduce, and they were specially anxious to clear off a portion of this—the sum of 600s. incurred for the schools. After several addresses, a sum amounting to 450s. was promised, and every confidence was felt that the remaining 150s. would be promised by the friends who were not present at the meeting. A tea-meeting was afterwards held, at which there were about 300 persons.

THE MIDNIGHT MEETING MOVEMENT.—In the pursuance of their philanthropic mission, the managers of the midnight meeting movement held a meeting of fallen women at the Eastern-hall, Limehouse, on Tuesday night. It was well attended, and the conduct of the poor women at the meeting was most pleasing.

LANCASHIRE COLLEGE—PRINCE ALBERT FELLOWSHIP.—At the beginning of this year a proposal was made to endow a "Prince Albert Fellowship" in the Lancashire Independent College. The result has been the collection of 700s., which has been invested in South-Eastern Railway preference stock at four and a-half per cent. interest, as the foundation of the proposed fellowship.

ULLESTHORPE, LEICESTERSHIRE.—On Tuesday, December 2nd, interesting services were held at Ullesthorpe, in connexion with the settlement of the Rev. William Harbatt, as pastor over the Independent Church and congregation of that place. Many friends from Leicester, Hinckley, and Lutterworth were present on the occasion. In the afternoon the Rev. R. W. McAll, of Leicester, preached, and a liberal collection was taken in aid of the Lancashire relief fund. A large number of friends then took tea together, after which a meeting was held, over which J. Cripps, Esq., of Leicester, presided, and brief but very appropriate addresses were delivered by the Revs. R. W. McAll and Johnson Barker, LL.B., of Leicester; J. James, of Hinckley; J. M. Moore, of Pailton; and M. Bull, of Sutton-in-the-Elms. R. Swaine and Thomas Almond, Esqs., of Leicester; J. Vernon and T. Woodborn, Esqs., of Lutterworth; and J. C. Bassett, Esq., of Ullesthorpe, also addressed the meeting.

INDEPENDENT CHAPEL, BEVERLEY.—This chapel has been closed about six weeks, during which time the Rev. G. Richards preached to large congregations in the Mechanics'-hall. Extensive alterations and improvements have been made in the chapel, which was reopened on Sunday (30th November) when the highly-esteemed pastor, the Rev. G. Richards, preached two impressive sermons appropriate to the occasion. On Monday evening, the Rev. H. Ollerenshaw, of Hull, preached a most interesting sermon. On Tuesday evening, the recognition services took place. The Rev. R. A. Redford, M.A., LL.B., of Hull, gave the introductory discourse, in which he set forth the distinctive principles of the Independents. After the usual ques-

tions and answers, Mr. Sugden replying on behalf of the church, the Rev. J. Sibree, of Hull, offered up the recognition prayer. The Rev. E. Jukes, of Hull, preached an impressive sermon to the church and people. The interesting proceedings were brought to a close by prayer, presented by the Rev. J. Dickinson, of Bridlington. All the services were well attended. The collections amounted to the liberal sum of 20*l.* 5*s.* It is intended to open a special subscription towards liquidating the chapel debts, and a tea-meeting and bazaar are contemplated.

PETERSFIELD, HANTS.—The Rev. James Duthie, pastor of the Congregational church at this place, having accepted a cordial invitation from the Congregational church at Beaconsfield, Bucks, was entertained by the members of his church and congregation at Petersfield, at a farewell tea-meeting held in the British School-room at that place, on Monday, the 1st inst. The chair was taken by Mr. Robert H. Jackson, one of the deacons, who testified to the warm appreciation felt by very many in Petersfield for Mr. Duthie's valuable and untiring labours, their affection for him as a Christian minister, and their ardent wishes for his increased usefulness and success in his new sphere of labour. A testimonial, consisting of a porte-monnaie containing six guineas, subscribed by many friends, was then presented to the rev. gentleman. A handsomely-bound illustrated copy of Longfellow's poems was also presented to Mrs. Duthie, in suitable terms, by Mr. John George Fairbairn, on behalf of the teachers and senior scholars of the Sunday-school. After appropriate responses from Mr. Duthie, addresses were made by the Rev. H. Kiddle and Messrs. George Holder, Calvert, and James.

CORNWALL.—The half-yearly association of Baptist churches in this county was held at Truro on Tuesday, the 2nd inst., on which occasion the business was presided over by Mr. W. H. Bond, and in the evening, after prayer by the Rev. W. Brook, of St. Austell, addresses were delivered on the following subjects:—1st. Our Association: How May it be Made Most Conducive to the Welfare of the Churches and the Extension of the Redeemer's Kingdom? by the Rev. J. Wilshire, of Penzance. 2nd. "Our Sabbath-schools: In What Sense are they the Nurseries of the Churches? and, What are their Claims upon the Friends of the Redeemer?" by Mr. Thomas Stocker, of St. Austell. 3rd. "Our Holy Religion: What may we do to Preserve its Ancient Landmarks and to Neutralise the Attacks made upon it by Modern Scepticism?" by the Rev. Mr. Watts, supplying at Grampond. 4th. "Our Churches: What are the Best Means of Promoting their Spirituality, Unity, and Love?" by Rev. W. Walker, of Redruth. 5th. "Our Congregations: How may the Influence of the Churches be Best Brought to Bear upon them, so that they may be Won to the Saviour?" by the Rev. J. Walcott, of Falmouth. The service was conducted by the Rev. J. Lewis, the minister of the place, was well attended, and afforded considerable pleasure.

Correspondence.

CHARITY SPOILED BY SECTARIANISM.

To the Editor of the Nonconformist.

SIR,—Your columns have lately furnished some painful illustrations of the narrowing influence of a Church Establishment on the minds of its members. Permit me to supply another, though I feel it to be a work of supererogation.

The facts of the case are thus stated by a correspondent of the *Surrey Comet*, who, after referring to the catholicity of spirit which has marked most of the efforts put forth for the relief of the distressed in Lancashire, writes:—

"But the managers of the Kingston meeting had evidently determined against union, and in favour of sectarianism. Hence none but Episcopalian ministers and laymen were entrusted with resolutions, and, if I mistake not, the committee appointed, with but two or three exceptions, are Episcopalians also. This could not have happened because Dissenters have been indifferent, seeing that they commenced collecting money and clothes for Lancashire long before other inhabitants of the parish. Neither was it because they were unrepresented at the meeting; for three Dissenting ministers were conspicuously present. They had even, I understand, actually been waited upon by the Mayor, before the meeting was announced, to secure their co-operation in a united effort! Did that functionary afterwards repent of his fairness and good sense? Or was he weak enough to be overborne by the pressure of the High-Church vicar and the Low-Church layman at his elbow, who coalesced to shut out from this work of charity fellow-Christians of another community?"

The Mayor, it appears, quickly discovered the gravity of the error into which he had fallen, and has since been profuse in his apologies to the parties chiefly concerned. His explanation is, that he had intended to carry out his own plan, but that he found that his friends had made other arrangements!

These "friends," whose assumption in taking into their own hands the conduct of a meeting for which the Mayor was responsible, has got that functionary into so unfortunate a scrape, are evidently the "High-Church Vicar and the Low-Church Layman" alluded to by the writer in the *Comet*. On the former, censure would be wasted. He has acted consistently with his principles and himself—he having, I am told, lately declined supporting a Christian Young Men's Association unless the names of certain Dissenting patrons were withdrawn. But the layman has professed to be a man of a fraternal spirit. He is the mainstay of a weekly united prayer-meeting, which is sustained by Dissenters as well as Episcopalians. He is also one of the originators of a church-building movement, to which several Dissenters of the parish have, "to show their

liberality," handsomely contributed! What are the reflections of these same Dissenters, now that they have, as their reward, seen their own minister thus publicly insulted?

Let them not think, neither let others think, that exaggerated importance is attached to such an incident as that on which I have commented. Episcopalians do not think these things trifles, and neither must Nonconformists. They involve the discussion of great principles—principles which may be advanced by calling attention to them. We shall not, for some time to come, obtain religious equality from Parliament; but it is possible to secure much more than we have yet done at the hands of a public, which, even in these reactionary times, is showing itself to be more and more in favour of fair play in the treatment of Nonconformists.

I remain, Sir, your obedient servant,

A SURREY NONCONFORMIST.

Kingston-on-Thames, Dec. 8, 1862.

PROTESTANTISM IN SPAIN.

To the Editor of the Nonconformist.

SIR,—Will you allow me to call the attention of your readers to the advertisement which I to-day send to your paper relating to the children of the Spanish Protestants?

This effort is made at the direct and urgent entreaty of Matamoros and his fellow-prisoners, whom I visited in June last, and it is made in behalf of the children of those who are being crushed by the united efforts of a relentless priesthood and a tyrannical Government. The sole offence of the prisoners is—the unpardonable one in the eyes of the Romish Church—that of having met together in private to read their Bibles and to pray, and I would therefore appeal to every Englishman who loves his Bible and his liberty to assist these poor people by doing what he can for their children.

I am, Sir, your most obedient servant,

FREDERICK B. REW.

Finchley-common, Dec. 6, 1862.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

(Per Europa.)

NEW YORK, Nov. 25, (Evening).

The Federal Government has issued an order for the release of all prisoners held in military charge for discouraging the enlistments and opposing the draft.

All persons arrested in the rebel states for hostility to the Federal Government will be discharged on parole or allowed to leave the country. This does, however, not refer to persons who have been in arms against the Government.

The Federal expedition for opening the Mississippi will consist of about 40,000 men and forty gunboats. The Confederates have erected very extensive fortifications at Port Hudson, on the Mississippi, 150 miles from New Orleans, commanding the entrance to the river.

Federal reconnaissances have been made from Fortress Monroe up the peninsula as far as the Chickahominy river.

President Jefferson Davis has ordered the Confederate General commanding the Mississippi department to demand the surrender of Federal General M'Neil for murdering ten Confederate citizens of Missouri. If this is refused, and the charges are proved to be true, the Confederate General is instructed to execute the first ten Federal officers that are captured.

President Lincoln has ordered the Attorney-General to take measures for carrying out the Confiscation Act.

Mr. G. Brown, the newly-elected Abolition member to Congress from Missouri, has issued a proposal urging the Northern States to agitate the question of a gradual emancipation of the slaves in Missouri.

The future financial policy of the Government continues to be discussed. It is supposed that more legal tender currency will be issued.

The Federals have extended the time for the inhabitants of Fredericksburg to remove their women and children until the morning of the 23rd. No news has yet been received of any bombardment, all being reported quiet. Confederate General Lee is at Fredericksburg, and it is supposed will resist the passage of the Rappahannock by the Federals. The Confederates remain in the immediate front of the Federals at Harper's Ferry. The reports of Stonewall Jackson's movements are still conflicting.

All sorts of rumours are current concerning the destination of the large Federal expedition preparing under General Banks. One report states that the expedition will proceed to the Peninsula, and will co-operate with the gunboats in the attack on Richmond by way of James River.

Earl Russell's refusal to co-operate with France in mediation is variously interpreted, many regarding the question of mediation as only postponed. The *New York Times* thinks that the official announcement of the proposed mediation will give a definitiveness to American policy, which will leave European Governments no room to doubt what will be the result when they shape and indicate their own course.

General M'Clellan has refused a public reception in New York.

(Per Europa, via Cape Race.)

NEW YORK, Nov. 26 (Evening).

Rumours are current that General Burnside's threatened attack on Fredericksburg is merely a feint to cover the transportation of his army from Aquia Creek to the peninsula. It is impossible to ascertain if the rumours are well founded. The general impression is, that an advance on Richmond by way of Fredericksburg is impracticable.

A force of sixty Confederate cavalry has made a dash into Poolesville, Maryland capturing the tele-

graph operators, whom they permitted to telegraph their capture to Washington.

NEW YORK, Nov. 27 (Morning).

The Confederates are strengthening their position at Fredericksburg, the condition of the roads rendering any movements of the Federal army impracticable.

The *New York press* generally criticises the official correspondence on the subject of the proposed mediation in an unfavourable tone towards England and France, to both of whom interested motives are attributed. The policy of Russia is favourably criticised.

The *New York Times* thinks that the threat of Jefferson Davis to execute the first ten Federal officers captured in Missouri will be carried out, and will form the most frightful incident in the present war, demanding the instant serious consideration of the people.

To-day being Thanksgiving Day, contributions are received in church for the Lancashire operatives.

NEW YORK, Nov. 28 (Evening).

The bombardment of Fredericksburg is postponed. President Lincoln left Washington on the 27th, and had an important interview with General Burnside at Belle Plain.

New Orleans correspondents of Northern journals assert that the specie which the Federal Government ordered General Butler to return to the French Consul was afterwards sent to an agent of the Confederates at Havannah for the purchase of food and clothing.

Numbers of political prisoners have been unconditionally released from Fort Warren. Pierre Soule has been discharged from Fort Lafayette.

The Legislature of Georgia has voted 500,000 dols. for obstructions to be placed in all the navigable streams in Georgia.

The *New York journals* urge the Government to offer mediation between France and Mexico.

President Lincoln's message will probably be transmitted to Congress upon the first day of the session.

THE SOUTH.

There is much in the Southern journals to prove that the pressure of the war upon the population of the Confederate States is very severe, though compensated by success in the field. The conscription for the army is a reality, and now includes all between the ages of eighteen and thirty-five. Substitutes are allowed, and the papers contain numerous advertisements for them. The price offered for one is not always announced, being left, we presume, to private arrangement; but when stated it is never less than 2,000 dols., or 400*l.* Desertions are numerous, and hitherto there appears to have been an unwillingness to punish the offence with the severity of military law. Comparative impunity has increased the evil to an extent that has made repression a necessity, and recently the crime has been severely expiated. In several cases the punishment of death has been inflicted. It is said that the extreme penalty had been exacted without sufficient notice that the Government had determined to enforce a greater strictness of discipline. Some deserters from the Confederates who had enlisted in Federal regiments were taken prisoners during the last battle of Bull Run; they were shot on the field.

The Governor of South Carolina, in a recent edict, declares that wages shall not be paid slaves, and that the practice of allowing them to hire their time must be stopped. "There must," he significantly adds, "be a distinction between the races, as marked as their colours, and it must be distinctly and universally understood that the white is the governing race, without an exception, and without regard to disparity of intellect, merit, or acquisitions."

A Southern journal states that from fifteen to twenty armed slaves escaped from a place near Mobile on the morning of the 18th ult., and directed their course towards the abolitionists at Corinth. A body of cavalry at once started in pursuit of them. The same paper says that all the negroes in the neighbourhood of Memphis had left their owners.

GENERAL NEAL DOW ON THE CONDITION OF THE SOUTH.

General Dow has been transferred from Port St. Philip to Pensacola, formerly a United States shipyard in the Gulf of Mexico, on the coast of Florida. In a letter dated Oct. 21st, he says that the Secessionists, when the Federals captured the place, burnt down their mills and manufactured goods and property, to the amount of 20,000,000 dols. He adds:—

All through the country the rebels have fled from their houses and shops, leaving everything without care. Perhaps one-third of the population remains behind—destitute even of the simplest food, and I am compelled to feed them to prevent starvation. We are now feeding far more of these people than we have of soldiers. If I decline to do so, inevitable starvation would be upon them at once. All through the rebel States the destitution is extreme, and growing worse every week. I have constant intelligence of what is going on among our enemies, and I do not see how they can long sustain the dreadful pressure of the war. Flour is worth among them 9*l.* a barrel of 196*lb.*; bacon, 2*s.* per *lb.*; coffee 10*s.*; salt, 2*s.* 6*d.* per *lb.*; beef, 2*s.*; common flannel, 10*s.* a yard; common cotton cloth, 6*s.* a yard—worth at the North 5*d.*; powder 5 dols. or 20*s.* per *lb.*; shoes, 3*l.* per pair, and cannot be had at that. Slavery is practically abolished through the country where our armies go, and that species of property is absolutely without value. Some slave-holders have appealed to me to compel their servants to return to them. My answer uniformly has been that the blacks are free to go or not as they please. A few days ago a slave mother and her two children left their master, who in a day or two found them and dragged away the children to his house. The mother appealed

to me; I instantly sent an orderly with her, and delivered the children to her again. The master appealed to me; my answer to him was that slavery would find no avow or protection from me. He said he had paid 900 dols. for the mother and 450 dols. for the children. I asked him how much he would give for another lot like it? He promptly answered, Nothing. Fifteen hundred millions of dollars in slave property has been rendered of no value by the rebellion, equal to 300,000,000. It was for the perpetuation and indefinite extension of slavery that the rebellion was inaugurated; and the institution has been utterly destroyed by it. Slaves are coming within our lines every day, from different parts of Rebeldom, and all give us the same information, that food is very scarce and dear, that the blacks have only dry corn bread, and in insufficient quantity of that; the whites and soldiers having in addition a small quantity of poor meat, in all only half a ration. Much of the time they have no meat at all. From different parts of the country, my information is uniformly to that point. The people, as well as the soldiers, are poorly clad and almost shoeless, with no means of procuring supplies. If they had the means to pay, the articles are not to be had; but the people, even the rich, are destitute of money as well as food. A few vessels continue to get into the harbours of Charleston and Mobile occasionally, and these are the only ports which can be entered. But in a few days more the Government will have vessels of very light draught, capable of running into shallow water, when these ports will be hermetically sealed. But I think that both these cities will be captured before the new year.

THE NEGROES UNDER FIRE.

The *New York Tribune* publishes a very interesting account of a unique expedition on the Atlantic coast of the Southern States, the substance of which is contained in a leading article of the *Daily News*.

General Saxton, on the 28th of October, sent the captured steamer *Darlington*, Captain Crandell, down the coast of Georgia, and to Fernandina, Florida, to obtain recruits for the 1st Regiment South Carolina Volunteers. Lieutenant-Colonel O. T. Beard, of the 48th New York Volunteers, was given the command of the expedition. In addition to obtaining recruits, the condition and wants of the recent refugees from slavery along the coast were to be looked into, and, if occasion should offer, it was permitted to "feel the enemy." At St. Simons, Ga., Captain Trowbridge, with thirty-five men of the "Hunter Regiment of 1st South Carolina Volunteers," who had been stationed there for three months, together with twenty-seven more men, were received on board. With this company of sixty-two men, the *Darlington* proceeded to Fernandina. When Colonel Beard showed himself among the blacks at Fernandina and asked for recruits for the coloured regiment, Hunter's South Carolina Volunteers, one hundred at once presented themselves. Of these, however, he could only accept twenty-five, who left the harbour amidst the congratulations and benedictions of their friends. A few miles from port, when the men were mustered, it was found that the twenty-five had become fifty-four, nine-and-thirty having got on board by stratagem. These men, being asked why they had thus surreptitiously joined the party, excused themselves by saying, "We want to fight for our liberty, and for the liberty of our wives and children." When asked whether they would dare to face their old masters, they replied at once, "We would fight to the death to get our families." At King's Bay, Georgia, a detachment of thirty men of the negro regiment were for the first time under fire. They were in small boats, at a good distance from the steamer, when the enemy rushed out of the thick woods and fired at them at a distance of fifty yards. They, however, loaded, and fired coolly and incessantly until safe on board the steamer. On its way the *Darlington* picked up and brought off numerous families of slaves. At St. Mary's they took in two families, and at Simon's Bay fifty women and children, who were deposited in a place of safety. The river Sapelo is bordered with plantations, from which many of the volunteers had made their escape, and on which they had left their fathers, mothers, brothers, sisters, wives, and children, with a promise to return "if the good Lord just open the way." As the *Darlington* steamed up the river one after another of the black liberators were heard crying out, "Oh! master, my wife and children live there," "There is my brother," or "There stands my sister." The steamer visited plantation after plantation. At that of Mr. Reuben King they found the negroes standing on the banks. The master was in the verandah observing the strange scene. The slaves looked hither and thither, now at the steamer and now at him. But no sooner did the *Darlington* turn her head to the shore, giving them assurance of protection, than fifty-two slaves rushed to the boat, praising God and blessing their deliverers; leaving their astonished master to ponder the justice of Him who, though He suffer long, sees all the oppression that is done upon earth, and hears the cry of the labourer whose hire is withheld. After the steamer had put off, it was necessary to send small boats back to the shore more than once to take in labourers who had rushed from the more distant parts of the estate at the sound of her whistle. At Mr. Daniel M'Donald's plantation the liberators were less successful, as that cautious gentleman had sent off into the woods about ninety of his slaves before they could learn that deliverance was at hand; a few, however, were brought off from this plantation. On the return voyage of the *Darlington* it was found that the enemy had mustered reinforcements, and posted from 80 to 100 men with rifles on a bluff which, from its situation at a bend of the river, commands the course of the stream for some distance. Here again the negro soldiers acquitted themselves admirably, as is attested by the officer commanding the gunboat *Potomack*. Com-

mander Budd says:—"They behaved splendidly under the warm and galling fire we were exposed to in the two skirmishes with the enemy. I did not see a man flinch, contrary to my expectations." To the same effect is the testimony of Col. Beard:—"The coloured men fought with astonishing coolness and bravery. For alacrity and determination, and for bush-fighting, I find them all I could desire, and more than I had hoped. The men returned singing the John Brown song, each declaring that he had grown three inches since the morning. It was something to feel that they had rescued more than one hundred of their brethren from bondage. It was, perhaps, something more to feel that they had triumphed over sharp and cruel prejudices." The writer thus sums up the tangible results of the expedition:—

Our steamer left Beaufort without a soldier, and returned after an absence of twelve days with 156 fighting coloured men, some of whom dropped the hoe, took a musket, and were at once soldiers, ready to fight for the freedom of others. The troops made thirteen landings on the main between Fernandina and Fort Pulaski, destroying nine large salt-works, together with some 20,000 dollars' worth of salt, corn, rice, horses, &c., which could not be brought away. About seventy slaves were taken from their rebel masters, while our steamer brought back the scars of 150 of the enemy's balls. General Saxton pronounced the expedition a perfect success; but what the rebels and the people of the North will say of it we cannot tell. We found on our return that our commander, General Mitchell, had finished his work on earth and gone home to heaven.

The voyage of the *Darlington* is the precursor of other and more considerable expeditions of a similar character. We read in a letter from Beaufort, that a steamer with 250 negroes, liberated at Georgetown, had arrived the day before.

MISCELLANEOUS.

THE EMANCIPATION POLICY OF THE FEDERAL GOVERNMENT.—Whoever supposes that the President will be intimidated or cajoled into a change of the policy announced in the proclamation of freedom strangely mistakes the character of Abraham Lincoln, and will be grievously disappointed. Direct evidence that this is so is not wanting. The President, in the course of a general conversation yesterday with several intimate friends, said distinctly, as we are informed by one of the gentlemen present, that his views on this important question had in no wise been modified by the result of the recent elections; that he had issued the proclamation of September after long and thoughtful deliberation, and that he should stand by it up to and on the 1st of January. Mr. Lincoln introduced the subject himself, and spoke with a positiveness that was unmistakable.—*New York Tribune*.

MASON JONES AND THE NEW YORK DEMOCRATS.—Mr. Mason Jones delivered a lecture last evening on "Curran and the Wits and Orators of the Irish Bar." He engaged the attention of the audience till in one point of his discourse he spoke favourably of the principles of the Abolitionists, and then a torrent of groans drowned his voice, while those who favoured his sentiment loudly cheered him. A fight between the two parties thus represented appeared imminent. Some of those who hissed Mr. Mason were singled out, and personal altercations followed which added to the confusion and uproar. Mr. Jones declared in the midst of the disturbance that the audience could not hiss him down; and that if they wanted to hiss "he would give them something worth hissing for." At this point an individual, apparently enraged at the remark, rushed up to Mr. Jones and shook his fist in his face, remarking something that could not be heard. Partial order was subsequently restored, and the lecturer proceeded, but it was evident that the comparatively small audience who remained were not sufficiently recovered to appreciate the discourse.—*New York Express*.

MR. GLADSTONE ON THE AMERICAN STRUGGLE.—Writing to Professor Newman, the Chancellor of the Exchequer says:—

I have never to my knowledge expressed any sympathy with the Southern cause, in any speech at Newcastle or elsewhere, nor have I passed any eulogium on President Davis. In dealings, whether with South or North, I have thought it out of my province to touch in any way the complicated question of praise or blame. Perhaps I should end here; but I cannot avoid adding, that I think myself a much better friend to the Northern Americans, if it is not presumptuous to use the phrase, than those who have encouraged and are encouraging them to persevere in their hopeless and destructive enterprise. Among these I of course assign to you the prominent place, merited alike by your distinguished powers and your undoubted sincerity."

FRANCE.

The inauguration of the Boulevard Prince Eugène took place on Sunday, and was celebrated with great magnificence. The Emperor and Empress were well received by the people. Immense crowds were present. Prince Napoleon accompanied the Emperor on horseback. Nothing of an unusual character took place during the ceremony. The weather was foggy, but without rain.

La France publishes the following particulars of the inauguration:—

M. Dumas having addressed the Emperor in the name of the Municipal Commission, his Imperial Majesty replied in terms which we would not presume to summarise. It is sufficient to state that the speech of the Emperor was enthusiastically received. Two portions, however, of the address especially attracted the attention of the audience.

The Emperor touched upon the question of the baking trade of Paris, as regards its bearing upon the interests of the population, and then continued:—"It was at first intended to bestow upon the transverse Boulevard

the name of Queen Hortense, but I have no desire to monopolise for my family the tribute of popular homage which ought to be reserved for our national glories."

The Emperor stated that he should give a new Boulevard the name of Richard Lenoir, who from a simple workman became one of the most eminent manufacturers in Europe, and who, after having given his workmen food in times of distress, transformed them into soldiers and marched at their head at a period when the country was in danger.

His Imperial Majesty, in conclusion, dwelt upon the institution by Lenoir of "loans to labour," and said that his proceedings falsified the proverb that it is only the rich who are able to borrow.

Numerous cries of "Long live the Emperor and Empress!" followed the speech of his Majesty.

A subscription for distressed cotton operatives in France is announced by the *Temps*. A delegate of a Rouen committee writes in that journal that there is "a Lancashire at our doors—in the department of the Seine Inférieure." It is asserted that 100,000 persons are already out of work and destitute in the above districts, and that the number will soon reach 150,000. The Chamber of Commerce of Paris, the Comptoir d'Escompte, and three commercial houses, initiate the subscription with 1,000f. each.

The *Opinion Nationale* has received a second warning for the publication of an article entitled, "Martyrdom of the Clerical Party." The motives of the warning are stated to be, that the *Opinion Nationale*, "notwithstanding that it has received several semi-official warnings, has continued to falsely attribute all the acts of the Government to what it terms 'clerical influences,' and to misrepresent the liberal intentions of the Government of the Emperor."

By a treaty concluded on Monday between the President of the Swiss Confederation and the French Ambassador, the Valley of Dappes has been ceded to France in consideration of the session of an equal extent of territory to Switzerland.

ITALY.

THE MINISTERIAL CRISIS.

There appears to have been great difficulty in finding successors to the Rattazzi Cabinet. The task was successively confided to the Marquis de Villanarina, Signor Pasolini, Prefect of Turin, and Signor Cassinis, who failed to form a combination. General Cialdini also declined the attempt.

Some progress has, however, been at length made in the formation of a Cabinet. Signori Farini, Peruzzi, Menabrea, and Minghetti, have already taken the oath of allegiance to the King. Signori Della Rovere, Manna, Amari, Ricci, and Pasolini, are expected at Turin. The Portfolio for Foreign Affairs not having been accepted by Signor Pasolini will be assumed by Signor Farini. Signor Cassinis has likewise declined to accept the portfolio of Justice, which will, therefore, be entrusted to Signor Pisanelli, a Neapolitan. The Chambers were to assemble in public sitting on Wednesday.

The *Discussion* states that Farini and Minghetti represent their former political programme, to which they will remain faithful. The same paper speaks with greater reserve respecting the views of Signor Peruzzi, but believes that if the "Right" of the Chamber will only strongly support the Cabinet, the latter will completely agree with their policy.

Of the new Minister of Foreign Affairs the *Times* correspondent says:—

Count Pasolini is a native of Ravenna, who joined the Liberal movement in the Papal States at a very early period of his life. In 1848 he was a member of the first Consulta or Constitutional Cabinet of Pius IX., whose personal friend he was, and he has always shared the fortunes as well as the political opinions of his then colleagues in the Ministry, Minghetti and Audinot, both of whom are, therefore, expected to join him in the present combination. Pasolini left rather from choice than compulsion his native city and the Roman States after the Pope's restoration in 1849, and lived in an honourable and genial exile, chiefly at Florence, and in a pleasant villa in its neighbourhood. Soon after the annexation of 1860 he was included in the very first batch of Senators chosen from the Æmilian provinces. Baron Ricasoli appointed him Governor, then Prefect of Milan, an office which he filled with great credit to himself and to the great satisfaction of the Milanese. He is a man of considerable wealth, and, unlike most other Italian statesmen, he is not only married, but rejoicing in a helpmate (a charming Milanese lady who went among her townspeople by the name of *La Perfetta*), who shares her greatness with him, and whose *salon* is one of the most popular centres of political reunion wherever she resides. At Milan Pasolini's ball or balls of last Carnival, at which the Prefect had the honour to entertain his Sovereign, were something unexampled either for splendour or taste even in the annals of the Lombard capital, so renowned as it is for the wealth of the nobles and for the magnificence and liberality with which they are ever ready to lavish it. On the accession of the Rattazzi Cabinet, Pasolini resigned the Prefecture, less, perhaps, from any irreconcilable antipathy to the new advisers of the Crown, than out of regard to the fallen Premier, and also out of some consideration for his private finances, which, in the exercise of that profuse hospitality had been perhaps somewhat overstrained. He soon afterwards accepted the more modest position of Prefect of Turin, a place which he still occupies at the present day. He has, by reason of his administrative employment, and also in consequence of his mild innate disposition, kept aloof, of late, from the turmoil of party strife. He has none but friends in either House, and the confidence of the whole country in his good intentions, high honour, and integrity is unbounded.

It is stated that Signor Rattazzi, though likely to be defeated by an overwhelming majority in the Chamber, wished to dissolve, but the King resolutely refused.

Some of the Deputies of the Left have just pub-

lished the following declaration against the late Ministry:—

December 1st, 1862.

The undersigned, considering that the occurrences at Aspromonte resulted from the acts of agents charged with the executive authority:

Considering that those occurrences were preceded by the state of siege, the suspension of the rights belonging to a free press, the prohibition of the right of assembly and of association, and the violation of constitutional guarantees in the persons of four Parliamentary deputies; considering, too, that they were followed by arbitrary arrests and injudicious encounters, the undersigned, surprised by the resignation announced by the Ministry to-day, before the decision of the Chamber, protest solemnly against the violation above enumerated as an accusation against the late Ministry, and as a warning to future administrations.

(Signed) Bertani, Cadolini, Cairoli, Catucci, Cagnata, Crispi, De Boni, De Luca, Giunti, La Porta, Lazzaro, Lovito, Miceli, Nicotera, Ricciardi, Saffi.

It is said that since the extraction of the ball Garibaldi's wound is healing rapidly. He has sent a letter from Pisa to the Garibaldian Committee of London, giving an account of his health, and stating that as soon as he is recovered, and a favourable opportunity offers, he will resume the work of emancipation to which he has devoted his whole life.

ROME.

The Roman correspondent of the Paris journal *Le Temps*, says the tone of French diplomacy is so completely modified that the Vatican appears to abandon itself unreservedly to confidence, and is seriously considering reforms of which it would formerly hear nothing. Reform is now urged by several cardinals and some French prelates, including, it is said, the Bishop of Orleans.

AUSTRIA.

Austria continues to advance in the path of constitutional freedom. Two laws have just been published relative to individual liberty and the inviolability of the domicile. These laws are at present imperfect, but they are based substantially on what is known in England as the Habeas Corpus Act. A law respecting the press is about to be published, which is to abolish the system of authorisations and all preventive measures.

PRUSSIA.

In a reply which the King has just made to another deputation, the following passage occurs:—"Our adversaries wish for no army at all, because they want the government to be without power and authority."

It is said that M. Von Bismark is at his wits' end and is likely to be superseded, probably by a more reactionary Minister. The obstinacy of the King is partly attributed to the influence of other members of the Royal family and the Feudal party.

RUSSIA.

The Vienna correspondent of the *Times* says that a few days ago a squadron of Lancers of the Guard, which is stationed at St. Petersburg, mutinied. All the privates and non-commissioned officers are now in chains and in prison. They will be soon tried by a court-martial which is to be formed of members of the staff of the Imperial Guard.

The Emperor is likely to pass the remainder of the month at Moscow, where extraordinary preparations have been made for preventing excesses or disturbances.

GREECE.

ELECTION OF PRINCE ALFRED.

The Provisional Government of Greece has thought it necessary to hasten the election of a King, and it has consequently determined to dispense with the machinery of a national assembly, and to take the vote of the people by universal suffrage. The vote is now going on, and it is said that the election of Prince Alfred is quite certain. At Athens people account for this change of determination on the part of the Provisional Government, by saying that the English Minister has declared that Prince Alfred could not accept the throne.

At Athens the Synod signed first and 2,000 followed, all for Prince Alfred. The voting will continue for ten days. The Prince's election is considered certain.

The Provisional Government has prevented demonstrations in favour of the Duke de Leuchtenberg, which were in course of preparation. The people compelled the editor of the *Acon* newspaper, notorious for Russian sympathies, to quit the country.

Disturbances have taken place at Patras, occasioned by demonstrations in favour of Prince Alfred. Several riots which have broken out amongst the peasantry have been appeased.

The Russian Minister has communicated to M. Bulgare the opinion of his Government that the principles of the Protocol signed by the Protecting Powers in 1830 should be upheld.

According to the *Morning Post* one club at Athens has determined that if Prince Alfred won't have the crown they will offer it to a son of Lord Derby!

The following is given by the Athens journals as the text of the speech addressed by the Hon. Mr. Scarlett, the British Minister at the Court of Greece, to the chiefs of the demonstration in favour of Prince Alfred:—

Athenians, I am flattered by the honour you do me by this manifestations in favour of Prince Alfred and of the English nation. As far as regards the choice of Prince Alfred, I must maintain the same reserve that I have hitherto shown. It is a question depending on the

highest considerations, and on which it is not in my power to determine. Whatever may occur, you may be assured of the deep interest which England takes in the welfare of Greece. I recommend to you calmness and moderation in your proceedings, and to wait for the meeting of your National Assembly.

An Athens letter says:—"The army is causing great embarrassment. Subaltern officers in the provinces wish to be commanders. Civil war almost broke out in the capital. The army is melting away."

FOREIGN MISCELLANY.

Horace Vernet, the celebrated painter, has received the last sacrament.

The death of the Maharajah of Puttiala is announced.

Contracts have been concluded by the French Government for the supply of the army in Mexico for two years.

The King of Delhi died at Rangoon on the 11th of November, and was buried the same day. Little interest was exhibited by the Mahomedan population of Rangoon.

Kossuth published an article two or three days since in the *Alleanza* of Milan urging Italy to aid, above all things, in the liberation of Venice and Hungary.

Lamartine, says a Paris letter, has just received 16,000*l.* (400,000*f.*) as the part proceeds of a lottery, which will pay all his debts and enable him to end his days in comfort. The city of Paris gave him a beautiful purse.

Letters from Augsburg speak in gloomy terms of the health of the Queen of Naples. She is said to be in a state of complete physical and moral prostration, and fears are even entertained for her life. She is more than ever opposed to the idea of reconciliation with the King.

COTTON IN INDIA.—The quantity of cotton imported by rail into Kurrachee in 1862 will exceed 54,000 bales. Not a bale was exported from Kurrachee two years ago. The exports from Kurrachee for 1861-2 are as 1 to 19 of the total exports from Bombay during that year.

THE MORMONS OF UTAH have held their annual conference, at Deseret, and resolved on one of the strangest experiments ever tried in a community. Hitherto, every man in Utah has laboured in his own way, growing wheat or anything else he pleased; and the result, it is said, is a superabundance of certain articles. The colonists have accordingly resolved to place the whole direction of their labour in the hand of Brigham Young, so that the resources of the State may be fully developed, and "labour better equalised." The Mormons, in fact, are about to try the experiment of communism.

THE ALLEGED IMPERIALIST ATROCITIES IN CHINA.

—We are glad to learn from official documents that the horrible account of the massacre of Taeping prisoners copied into our columns some months ago from an Indian paper turns out to be a fabrication. Neither Consuls Harvey or Medhurst have heard of such an outrage. The former says that great humanity, moderation, and soberness marked the recapture of Ningpo, Chinhai, and Yuyau. Consul Medhurst makes the following remarks:—

From my own knowledge of the Chinese, derived from an acquaintance of two-and-twenty years, I should say that as a race they are cruel and callous, where they have no interest in the victim save that of sport, revenge, or neglect. But I have never observed that the Government officials are more inhuman or barbarous than the rest of their kind, and I am sure that no one but a prejudiced or a casual observer could declare that the Imperialists are more cruel than the Taipings.

In the particular instance of prisoners taken in the late proceedings in this neighbourhood, I can honestly aver that the Imperialists have, if anything, relaxed their usual severity in dealing with rebels and pirates. I have saved many captives handed over to me by simply requesting that they might not be beheaded, and I have passed over numbers of women and children found amongst the rebels by our forces to a benevolent Chinese institution licensed by Government, whose committee have undertaken to support and clothe the unfortunates till their friends could be found. I certainly have never heard of an instance in which women and children have been beheaded and treated cruelly, nor do I think such a thing probable, as the Chinese are not in the habit of punishing women, save when they are the proved relatives or accomplices of accused persons, and it is well known that the Taipings have only pressed or captive women amongst them.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY have just issued the first of a series of tracts, having for their object to enlighten the public on the sole cause of the slaveholding rebellion in the United States.

TEMPERANCE IN THE ARMY.—The temperance cause is progressing rapidly in the army. At Woolwich, since the Garrison Temperance Society was formed last year, 512 non-commissioned officers and men have signed the pledge; and at Warley Barracks, within little more than a year, upwards of 700 have become teetotallers. A missionary of the National Temperance League, who has laboured upwards of five years amongst the military, is of opinion that in the portion of the army with which he has lately come in contact fifteen per cent. of the soldiers are teetotallers. When 3,000 men recently embarked at Woolwich and Gravesend for India, the National Temperance League presented a packet of temperance publications to each man; and the commandant-general, Sir Richard Dacres, issued an order expressing his high gratification that every man was forthcoming at the time, and that not a drunken man was to be seen—quite a new feature in the embarkation of soldiers for foreign service.

THE DISTRESS IN THE COTTON DISTRICTS.

THE MANCHESTER CENTRAL COMMITTEE.

On the 3rd of December the total receipts of the day were 21,000*l.*; on the 4th of December, 10,490*l.*; and on Friday, 10,590*l.*

At the meeting of the committee on Monday, the Earl of Derby in the chair, Mr. J. W. Maclure, hon. secretary, reported that the balance in the bank was 209,723*l.*, including 80,049*l.* received since last meeting. Large sums were yet to be paid which had been promised by parties connected with the county. 891 bales of clothing had been sent off during the week. On the motion of Lord Egerton, it was agreed that Lord Derby's speech at the county meeting should be printed and circulated in a cheap form, along with Mr. Farnall's report as to the state of Ashton, Stockport, and Blackburn. Mr. Farnall read the following report:—

To the Central Executive Relief Committee.

Manchester, Dec. 7, 1862.

My Lords and Gentlemen,—A reference to my tabular report for the week ending the 29th ult., on 27 unions in the cotton-manufacturing districts, will show you that there is an increase in the number of persons receiving parochial relief, as compared with the number so relieved in the previous week, of 9,584 persons.

There were on the 29th ult. 268,969 persons receiving parochial relief in the unions adverted to; in the corresponding week of last year 56,442 persons were so relieved; there is, therefore, an increase of 212,527 persons in the receipt of parochial relief, or 376*th* per cent.

The total weekly cost of out-door relief, on the 29th ult., was 18,544*l.* 7*s.* 4*d.*; in the corresponding week of last year it was 2,767*l.* 8*s.* 5*d.*; there is, therefore an increase of 15,776*l.* 18*s.* 11*d.*, or 570*th* per cent.

The average percentage of pauperism on the population of these unions on the 29th ult. was 13.6; in the corresponding week of last year it was 2.8.

The average amount of out-door relief per head per week, both in kind and in money, in these unions, on the 29th ult., was 1*s.* 5*d.*; the lowest was 1*s.* 1*d.*, and the highest 1*s.* 11*d.*, at Stockport.

Of the 268,969 persons receiving parochial relief on the 29th ult. 12,579 were in-door paupers.

During the last eight weeks the average weekly balance in the hands of the treasurers of the twenty-seven unions adverted to was 60,366*l.* 4*s.* 6*d.*, and the average weekly expenditure in out relief alone for the same period was 13,734*l.* 2*s.* 4*d.*

In my report, dated the 1st instant, I showed you the amount in the pound in the net rateable value (after deducting 25 per cent.) of twelve of the most distressed unions which would be required to meet the cost of out-door relief and in-maintenance for a year, based on the then weekly expenditure. It has been suggested to me that it might perhaps be of service to show you also the amount in the pound on the net rateable value of the same unions (without deducting 25 per cent.) required for the same purposes and time, and based on the expenditure of the corresponding week in 1861. I told you that the amount in the pound now required is—

	s.	d.	last year it was	s.	d.
Ashton-under-Lyne is	11	4 <i>th</i>		0	7
Blackburn	7	7 <i>th</i>		1	0
Burnley	5	4 <i>th</i>		0	9 <i>th</i>
Bury	4	6		0	8 <i>th</i>
Glossop	12	8 <i>th</i>		0	7 <i>th</i>
Haslingden	9	3 <i>th</i>		0	6 <i>th</i>
Manchester (township)	5	8 <i>th</i>		1	0
Oldham	8	2 <i>th</i>		0	9 <i>th</i>
Preston	8	2		1	1
Rochdale	6	5 <i>th</i>		0	8 <i>th</i>
Stockport	6	8 <i>th</i>		0	8 <i>th</i>
Todmorden	6	4 <i>th</i>		0	10 <i>th</i>

I have received returns from eighty-one local committees, formed for the distribution of charitable aid in the cotton-manufacturing districts, and I am enabled to state that they are now aiding 188,405 persons who are not receiving parochial relief from the guardians of the poor, and that the weekly expenditure of the eighty-one committees is 19,157*l.* 6*s.* 4*d.*

The total number of persons, therefore, included in this report, who are either receiving parochial relief or are aided by the local committees of charity, is 437,374, or 23 per cent on the populations of the unions adverted to in this report.

The present total weekly expenditure by the guardians in out-relief and by the eighty-one local committees of charity is 37,701*l.* 13*s.* 8*d.*, or 1*s.* 8*d.* per week to each recipient.—I am, my lords and gentlemen, your obedient servant,

H. B. FARNALL, Special Commissioner.

The following grants were made, the figures in parentheses showing the number of weeks over which the grants extend:—

Shawforth (4), 175*l.*; Oswaldtwistle (3), 150*l.*; Castle-town (4), 60*l.*; Newton Moor (4), 200*l.*; Norden (4), 60*l.*; Church (4), 150*l.* for clothing; Crompton (4), 350*l.*; Rochdale (4), 2,000*l.*; Livesey (3), 160*l.*; Hollinwood (2), 100*l.*; Oldham (4), 1,500*l.*; Hyde (4), 1,000*l.*; Chorley (4), 450*l.*; Ribchester (3), 60*l.*; Staleybridge (4), 1,500*l.*; Ashton (4), 2,000*l.*; Openshaw (4), 150*l.*, and 100*l.* for clothing; Chadderton (4), 400*l.*, and 300*l.* for clothing; Whitwell (4), 100*l.*, and same for clothing; Freckleton (3), 20*l.*, and 8*l.* for clothing; Whitfield (5), 250*l.*, and 100*l.* for clothing; Breightmet, 100*l.*; Whitworth and Tacit (4), 350*l.*; Bamber Bridge (3), 220*l.*; Failsworth (4), 400*l.*, and 50*l.* for clothing; Atherton, 150*l.*; Walton-le-Dale (3), 300*l.*, and 100*l.* for clothing; Tottington (5), 130*l.*; Manchester and Salford, 5,000*l.* for clothing; Ramsbottom, 150*l.* for clothing; Hurst, 300*l.* for clothing; Bury, 1,500*l.* for clothing; Manchester, Salford, Hulme, and Ardwick, 4,000*l.*

The following grants to sewing-classes were made out of the fund of 2,000*l.* sent from Edinburgh for the purpose:—

Blackburn, 250*l.*; Preston, 250*l.*; Wigan, 100*l.*; Stockport, 200*l.*; Ashton, 150*l.*; Rochdale, 150*l.*; Staleybridge, 100*l.*; Burnley, 100*l.*; Manchester, 500*l.*; Dukinfield, 50*l.*; Padiham, 25*l.*; Heywood, 75*l.*; Hyde, 50*l.*

Grants were made from the New [South Wales] Fund to Darwen, 46*l.* 10*s.*; St. James, Rochdale, 15*l.*; Failsworth, 15*l.*; Todmorden, 10*l.*; Haslingden, 20*l.*; St. Thomas, Newton Heath, 25*l.* 12*s.*

APPEAL FROM THE CENTRAL COMMITTEE.

We beg to call the attention of our readers to the following circular which is being issued by the Central Relief Committee, Manchester, to clergymen and ministers throughout the kingdom. Some time must necessarily elapse before the whole are issued, but there is no reason why it should not be at once adopted where practicable.

FUND FOR THE RELIEF OF DISTRESS IN THE MANUFACTURING DISTRICTS.

Town-hall, Manchester, Nov. 28th, 1862.

Rev. and Dear Sir,—The rapid increase of the distress in the manufacturing districts induces the committee appointed for collecting subscriptions, to express a hope that you will kindly consent to carry out the suggestion contained in the accompanying resolution, either by a weekly general collection in your church or chapel, or by placing boxes in some prominent place at the doors, for the special purpose.

It is estimated that by this means no less a sum than 27,000*l.* weekly will be available for the purposes of relief, if but 1*l.* weekly be transmitted from every place of worship in the kingdom.

The committee are aware that in most churches and chapels collections have already been made in aid of one or more of the funds for the relief of the existing distress; but it is earnestly hoped that the urgency of the occasion will induce all classes to make personal sacrifices, and that you may have no difficulty in acceding to the present proposal, without in any degree interfering with your ordinary funds. The committee would venture to suggest that some means be adopted to bring the subject specially before your congregation weekly, with the view of urging each individual to contribute sums from a penny per week upwards through this channel.

We shall feel obliged if you will kindly favour us with an early reply, addressed as directed below,

And remain, your respectfully,

ABEL HEYWOOD, Mayor, Chairman.
JOHN WM. MACLURE, Hon. Sec.

Resolved:

That a circular be addressed to every clergyman and minister of religion in the kingdom, urging the importance of instituting a weekly or monthly subscription for the relief of the distress in the Cotton Districts, and that such circular shall be signed by the Mayor, and state the mode in which payments be made.

Subscriptions may be paid through any banker to the credit of the fund with Messrs. Heywood, Brothers and Co., Manchester (whose London agents are Messrs. Masterman and Co.), or they may be remitted by post, addressed to the honorary secretary, J. W. MacLure, Esq., 21, New Cannon-street, Manchester.
Drafts, cheques, post-office orders, &c., should be drawn in favour of Heywood, Brothers and Co.

MANSION-HOUSE COMMITTEE.

The City of London Committee met as usual on Friday. A report of Mr. Pickering, the cashier, was read, from which it appeared that the subscription at the Mansion-house down to Thursday evening amounted, in the aggregate, to 251,837*l.* odd, or upwards of a quarter of a million of money; of which 32,374*l.* had been received in the last week alone, including 3,890*l.* odd from several of the colonies. Down to Friday week upwards of 159,273*l.* in all had been forwarded to Lancashire and Cheshire for distribution among the destitute poor by the local relief committees, and on Friday a further sum of 15,100*l.* was voted. The chairman, Alderman Cubitt, addressing the committee, said it was now a question with him whether the recent county meeting at Manchester should in any way modify their course of action. The organisation of the Central Committee now appeared so good that it was to be doubted whether it would not be better for all the money to pass through their hands. Mr. Dilberoglu objected to any change. The present plan had worked very satisfactorily. After a long conversation, in which the general opinion was against a change, the subject was allowed to drop. The money received at the Mansion-house on Friday amounted to 4,885*l.* odd, and on Saturday to 5,000*l.*, including a sum of 500*l.* from Toronto, being a second instalment, and 184*l.* 2*s.* from Woodstock, Canada West. On Monday, more than 5,000*l.* was received, a great portion of which was made up from church collections in the different parishes of the metropolis. A further sum of 1,000*l.* was received from Calcutta, making a total remittance of 4,000*l.* Another sum of 1,000*l.* was received, being the result of a house-to-house collection in the parish of Clapham. The Rajah of Travancore, in handing a munificent donation of 5,000 rupees to the British resident at his court, desired him to express his deep sympathy with the Lancashire people in their sufferings and the admiration with which his highness regards their patient endurance and orderly conduct.

THE DISTRESSED DISTRICTS.

In Preston the Rate-in-Aid Bill is condemned as inadequate to the occasion. It is proposed, instead, that the Poor-Law Guardians, in conjunction with the other authorities in the town, should apply, along with the cottage-owners, for a loan of 50,000*l.* from the Consolidated Fund, the repayment thereof to be spread over a number of years. Precisely the same course has been recommended at Blackburn, but the district auditor has expressed his readiness to allow the rates now due from distressed ratepayers to be paid at some future time, and to be carried forward from one rate to another. This has given great satisfaction.

In Blackburn, the chief-constable's return, made up to Friday, shows that an improved trade is operating for good in the diminished numbers of the unemployed. He says that 16,601 are still out of work, 4,705 working short time, and 5,967 full time. On Monday morning the mill of Mr. Joseph Bolton, Nova Scotia, resumed operations at the rate of five days per week. This will be a great assistance to the operatives of that district. Trade is improving, and the manufacturers believe

that they will shortly be all enabled to run their manufactories from three to four days per week.

In accordance with a suggestion made by Dr. Buchanan, who recently paid an official visit to Chorley, the Relief Committee of that town have purchased lime and other materials, and are employing a number of men in whitewashing the dwellings of the poor people, in order to prevent, as far as possible, the spread of disease, which, we regret to say, is somewhat more than usually prevalent. Cases of diarrhoea and dysentery are numerous, and there are several cases of typhus.

At Burnley, the committee have agreed to grant 1,000*l.* to be expended in clothing to persons not in receipt of relief from any source, and whose united weekly earnings and income are below 3*s.* per head.

At Clithero, it is decided that the clothing to be distributed by the committee be not given, but lent, and every article stamped with the die of the committee.

In his charge to the Grand Jury, on Thursday, at the opening of Liverpool Assize, the learned Judge said that he had been much struck with the absence from the calendar of those particular crimes which might have been expected to be produced by want and poverty prevailing in the district. Their absence was only an additional proof of the admirable conduct of that portion of the population now in a state of suffering. They certainly did not seem in any way to have contributed to the increase of the calendar.

The Wigan Relief Committee has "put down" a great evil, very successfully, by a very simple contrivance.

We had our streets filled (says "A Lancashire Lad") with an unmanageable lot of youngsters, lads and girls, who ran about and begged, and, in a few cases, did something worse. It was decided that all such children should be required to attend one or other of the many day-schools open in the town. The parents might send their children to the school they liked best, but they must send them to one, or else lose their relief. The committee pays all the school fees; and so we have a "compulsory education" clause in the minutes of the Wigan Relief Committee. This plan has been so successful that it has cleared our streets from the crowd of juveniles who swarmed in them. We have recently had a day-school opened for men, and they, too, have, so far, more than answered all expectations. The master reports favourably of his pupils, and is pleased with their whole conduct.

The Daily News special correspondent writes:—

Taking the districts generally—and excepting such isolated cases as, in so large an area, will escape the most careful scrutiny—I believe that the people are sufficiently fed. The standard of relief generally adopted is to make up the income of families to 2*s.* per head per week; an amount which, if it leave nothing for rent and clothing, and not much for anything beyond the bare necessities of existence, is yet adequate to the preservation of health. Even in Preston, the malignant fever which had broken out is for the present arrested; and the sanitary returns for other districts show no exceptional sickness, and no trace of disease specially produced or aggravated by starvation. And while, on the one hand, relief committees which were below this average of 2*s.* in the help which they gave are now rising up to it, others, which have been always up to the mark, are now gradually creeping on to 2*s.* 3*d.* or 2*s.* 6*d.* There, I venture to think, it will be necessary to stop.

It has been stated that, notwithstanding the multitude of the unemployed, there is a difficulty in getting hands for the silk-mills in Manchester. At Hopefield silk-mill, 2,000 spindles are idle for want of hands. It has been said that the girls prefer the sewing-schools, where they can earn nearly as much, with a far less number of hours' work. Mr. Birch, honorary secretary of the sewing-classes at Manchester, explains as the reason of this difficulty, that one of the men in charge of the mill is "a tyrant," and that all the other silk-mills in the district can have enough hands and to spare, without any public notice. He adds:—

Out of 3,350 girls on our register-book we have only eleven silk-hands, and of these nine were at the silk-mill last week. All our girls have brought me a note from their employers, but the owner of the Hopefield mill has not sent me any. If owners of mills will communicate with the managers of the schools, we will undertake to supply them, but don't let them publish such a mistaken idea as the one to which I am now replying.

This week we have about 400 young women belonging to my sewing-schools who have been working in the mills for three or four days. Next week they may be at school again, but certainly not if there is any work at the mills.

I am employing about 600 young women from the Messrs. Stirling's mill, and on Wednesday a message came to the school to say that one of the rooms in the mill would commence work again on the following day. Instead of long faces and mutiny, there was a tremendous applause, repeated again and again; indeed the girls were so overjoyed to get back to the looms that we could not get the needles to work during the rest of the day.

ADDRESS TO SUNDAY-SCHOOL TEACHERS.

We have been requested to insert the following:—
TO THE SABBATH-SCHOOL TEACHERS OF GREAT BRITAIN.

Dear Friends,—My object in addressing you on the all-absorbing topic is to submit a plan which it is hoped might enlist the sympathies of our Sunday-schools in the labour of love which is now moving all hearts and hands. A year or two since they raised under your direction (by means of collecting cards) for the repairs and outfit of the missionary ship the sum of 5,000*l.* With a little effort a much larger sum might now be raised by the same agency for the relief of our suffering friends. In such a calamity as that we now deplore the dear children are among the first to suffer. Reports from ministers and others speak of children and teachers being prevented from want of clothing from attending their re-

spective Sabbath-schools and places of worship, and that in other families the common stock is only sufficient to allow one-half of its members to go out at one time. We may be sure that any assistance we can render them will be gratefully remembered, and when the season of their suffering shall have passed away, the children will have the pleasure of knowing that they assisted them in the hour of their need to learn how "it is more blessed to give than to receive."

It is proposed that the children, after being informed and interested in the subject of the appeal, be supplied with collecting papers to be returned on the following or second Sabbath after. The sums thus obtained may be forwarded to the "Sunday-school Relief Fund" (Sunday-school Union, 56, Old Bailey, Mr. A. Benham, Secretary), or through any other channel that will reach those for whom this appeal is made. Hoping that the proposal may be received with favour, and that a general and simultaneous effort will be the response,

I am, dear friends, your fellow-labourer,

ROBERT DAMON.

P.S.—Collecting papers are prepared, and will be sent by "book post" on application to Mr. R. Damon, Weymouth.

Weymouth, December 3rd, 1862.

CONGREGATIONAL COLLECTIONS.

The following subscriptions are acknowledged by the Mansion-house and Central Committees during the past week:—Collected at the German Lutheran Church, Savoy-street, Strand, per Rev. C. Schoell, 21*l.* 3*d.*; Teachers and Friends of the Caledonian-road Chapel Sunday-school, per Mr. J. H. Collins, 3*l.* 12*s.*; collected at Old Nichols-street Chapel, Bethnal-green, 3*l.* 3*s.* 9*d.*; fourth contribution of Camberwell-green Chapel, 14*l.* 5*s.*; Presbyterian Church, Islington, 86*l.* 5*s.*; Brighton, 109*l.*, collected at North-street Chapel, per Rev. J. B. Figgis, and 40*l.* 2*s.* collected at Ebenezer Chapel and Sunday-schools, Richmond-street; Union Chapel, Oxford-road, Manchester, 16*l.* 5*s.*; Congregational Chapel, East Retford, 1*l.* 13*s.*; Congregational tea-party, Fleetwood, 4*l.* 6*d.*; Welsh Independent Chapel, Toxteth-park 20*l.*; Independent Chapel, Hamilton-square, Birkenhead, 20*l.*; Parkgate and Newton Presbyterian Church, 157*l.* 8*s.* 1*d.*; Canning-street Presbyterian Church, Liverpool, Rev. J. R. Welsh, 211*l.* 2*s.* 2*d.*; United Presbyterian Church, Derby-road, Liverpool, 39*l.* 16*s.* 11*d.*; Independent Chapel, Market Harborough (third weekly collection), 7*l.* 2*s.*; collections at Sibbertoft and Theddington, near Rugby, per Rev. T. James, 19*l.* 5*s.* 6*d.*; collection in Sugham Baptist Chapel, Statham, Norwich, 5*l.*; collection by the English Congregationalists' Meeting, 180, rue de Faubourg St. Honoré, per Rev. Robert Ashton, Paris, 20*l.*; collection at Grosvenor-square Presbyterian Church, Manchester, 98*l.* 2*s.* 2*d.*; collection at the Baptist Chapel, Combmartin, 4*l.* 2*s.*; collection at Cotton-end Chapel, Beds, per Rev. John Frost, 13*l.*; congregation of Independent Chapel, Seaham, per Rev. J. Butcher, 5*l.* 5*s.*; collected at Dissenting Chapel, Spaldwick, Huntingdonshire, per Mr. R. Davis, 10*l.* 9*s.*; from Little Slaughteron Baptist Chapel, Huntingdonshire, per Messrs. Veasey and Co., 15*l.*; collection in Independent Chapel, Swanscombe-street, Barking-road, 2*l.* 5*s.* 7*d.*; proceeds of an Amateur Performance of Sacred Music in the Independent Chapel, Corfe Castle, Dorset, 5*l.* 9*s.* 10*d.*

On Sunday, November 30th, collections were made at Islington Chapel, after sermon by the Rev. B. S. Hollis, on behalf of the Lancashire Relief Fund: morning collection, 73*l.* 8*s.* 4*d.*; schoolchildren in afternoon, 4*l.* 3*s.*; evening collection, 28*l.* 2*s.* 2*d.*; total, 105*l.* 13*s.* 6*d.* On the following day twenty large packages of clothing, &c., were forwarded to the ladies of the Compassionate Society at the vestry, to be transmitted with the collections to the Relief Committee.—At Spa Fields Chapel two appeals were made on behalf of the national fund by the Rev. J. B. Figgis, B.A., of Brighton, which produced 75*l.* 6*s.*, which sum will no doubt be increased to 100*l.*—The collections made by the congregation of the Hon. and Rev. Baptist Noel, M.A., at John-street Chapel, Bedford-row, have contributed 600*l.* to the national fund.—In a small circle connected with the Wicker Congregational Church, Sheffield, 130 yards of material have been purchased, consisting chiefly of calico, woolsey, and tweed, which have been made up into forty-nine articles of clothing. To this have been added six cloaks and 4*l.* pairs of blankets.—On Sunday, the 30th ult., in the Harrogate Independent Church, the sum of 12*l.* 2*s.* 1*d.* was raised by public collection; to which was added 2*l.* 14*s.* 8*d.*, a contribution from the teachers and scholars of the Sunday-schools.—On Sunday, the 30th November, two sermons were preached in Southgate-road Congregational Church, on behalf of the Lancashire distress, by the Rev. J. Spong. Upwards of 36*l.* was subscribed.

The list of subscriptions to the Central Congregational Fund at Manchester will be found in our advertising columns. Last week the amount was nearly 1,000*l.*; this week it is about 800*l.*

PROSPECTS FOR THE FUTURE.

During the last month a reduction of about 40,000 bales has occurred in the stock at Liverpool, the total being now estimated at 264,050 bales. Against this decline in the stock may be placed by way of set-off the assurance that the quantity now on the way to this country from the East Indies is 196,000 bales, whereas at this date last year it was only 89,000. Messrs. Du Fay and Co. express a belief that our cotton spinners and manufacturers have now come to the minimum of their production, which means that the workpeople have reached the minimum of their employment; and may we not hope that this represents the maximum of their distress? Messrs. George Fraser, Son, and Co., point out that, looking merely to the quantity of cotton in stock, there has been sufficient, "had the price suited," to

have employed all the mills for the last two months, and also for the present month of December, at the rate of two days per week, after making due allowance for the exports, whereas the fact is that "the actual consumption does not at present much exceed, nor for some time past has it exceeded, one day per week, and consequently the further quantity that might have been used remains in stock for future consumption." "There would consequently," this firm argue, "seem now sufficient for three days' consumption henceforward up to March, after which, apart altogether from what may come from America, it is not likely that the available quantity will be less."

MISCELLANEOUS.

The Liverpool Subscription Fund now amounts to 68,000*l.*, exclusive of any sums contributed by the ward "Associations for Collecting by House-to-House Visitation," which have only just commenced their labours; that of Leeds to 22,000*l.* The Edinburgh subscription has reached 22,000*l.*

Lord Radstock writes that the Lancashire Needle-work Depot, in Soho-square, is meeting with much success. He hopes that clergymen and others who need clothing to distribute among the poor in their several districts will purchase them at this depot.

At St. Pancras Workhouse, a subscription has been set on foot amongst the inmates, which in pence, halfpence, and farthings at first yielded a sum of 1*l.* 1*s.* The weekly subscription from the same source has since amounted respectively to 1*s.* and 1*s.* 6*d.*

Lord Feversham (says the *Yorkshire Gazette*) presented his celebrated bull Skyrrocket to the Leeds Lancashire Committee. The bull will at once be sold, and the proceeds added to the fund for the relief of the distressed.

Dr. Moriarty, the Roman Catholic Bishop of Kerry, has just promulgated a pastoral on the subject of the Lancashire distress. He speaks of the Protestant bishop kindly "as a much-respected dignitary"; and in allusion to the remarks of some of the Ultramontane organs on this subject he observes, "It is with shame and pain that we heard England's cry for help answered in some quarters by words of angry recrimination." He denies that the English people deserve reproach. On the contrary, he asserts that the noble and magnificent generosity of that people must be fresh in the memory of all who witnessed the dreadful famine of 1848; and it is in his recollection that forty years ago the people of Kerry experienced, though then in less need, their bountiful succour.

The Mansion-house Committee have received 2,500*l.* from Toronto and neighbouring places. 100 barrels of flour, a contribution from the village of Elora, have been consigned to the Central Relief Committee in Manchester.

Professor Roscoe, of Owens College, Manchester, has the credit of originating a scheme for relieving the forced leisure of the unemployed operatives by gratuitous evening lectures in five different parts of Lancashire. The Professor gave the first of these lectures to an audience of between 800 and 1,000 working men, in a large room of Lamb's Mill, Ancoats, on Wednesday night, on "The Air we breathe."

The amount contributed by *employés* of the London and North-Western Railway Company up to the 29th ult. was over 800*l.*

A total sum of about 1,000*l.* has hitherto been collected at Woolwich by the efforts of the military, a system of house-to-house visitation, and the contributions of various religious denominations.

THE EVANGELICAL ALLIANCE AND AMERICAN SLAVERY.

At a meeting of the "London Committee of Correspondence" with America held on Oct. 23rd., 1862, at the Congregational Library, Bloomfield-street. Benjamin Scott, Esq., in the chair—it was resolved unanimously:—

That this meeting has heard with satisfaction that the annual invitation to united prayer has again been issued by the council and members of the Evangelical Alliance to the Christians of this land; and this committee observing that the subject of slavery is not included amongst the topics on behalf of which prayer is suggested, respectfully and affectionately entreats their brethren of the said Alliance to include in the list of topics the present condition of those who are held in slavery, as well as those who have recently obtained their freedom in America and elsewhere.

This resolution was forwarded to the secretary of the Evangelical Alliance, enclosed in the following letter from Dr. Tomkins, secretary to the Committee of Correspondence:—

3, Tanfield-court, Inner Temple, Oct., 1862.

My dear Sir,—It has, doubtless, not escaped your notice, nor that of the esteemed members of the Evangelical Alliance, that in the good providence of God the yoke of bondage is falling from the necks of the serfs in the Russian empire, and of the poor slaves in the Dutch colonies and the United States of America. Fetters long fast riveted are dissolved. Such events as these mark an epoch in the history of civilization, of freedom, and of religion. For this many Christians in this and other countries have long prayed. Now that Heaven has answered our prayer, and our merciful Father is indeed regarding "the oppression of the poor, and the sighing of the needy;" now that the Lord saith, "I will arise, I will set the oppressed in safety from him that puffeth at him" (Ps. xii. 5), doth it not behove the Christians of this free and glorious realm humbly to approach the Throne of Heavenly Grace devoutly to acknowledge the hand of our God in these great and unexpected events, and earnestly to supplicate the Divine benediction to rest upon, to guard, and to guide those who are breathing or who are about to breathe for the first time, the atmosphere of freedom?

I am sure, my dear Sir, you will excuse these suggestions when I add that our object, like that of your

Alliance, is to correspond with the Christian brethren in the United States, especially those who are engaged in the cause of the Gospel, amidst peculiar difficulties and opposition occasioned by war and slavery.

I am, my dear Sir, yours truly,
F. TOMKINS, M.A., LL.D., Hon. Sec.

At a subsequent meeting of the Committee of Correspondence held on the 3rd Dec., 1862—E. B. Underhill, Esq., in the chair, Dr. Tomkins reported that no acknowledgment or reply had been received to the above communication. Whereupon it was resolved unanimously:—

That the Evangelical Alliance having omitted to commend the poor slaves in various parts of the world to the sympathy and prayerful consideration of their fellow Christians on the occasion of united prayer proposed to be offered during the second week in January, 1863, it appears to the members of this committee to be incumbent upon them most respectfully yet earnestly to entreat all who should unite in prayer on that occasion to remember at the "Throne of Grace" those who are in bonds as bound with them to implore assistance, protection, guidance, and all needful grace and blessing for the many millions who in this eventful year are obtaining freedom in Russia, America, and the Dutch colonies, as well as for those who may hereafter obtain their liberty in consequence of the solemn events now transpiring; to acknowledge with humble gratitude that these unlooked for deliverances come from the hand of the Giver of all Good, and to supplicate him to continue and complete speedily the work which he has commenced by disposing the hearts of those who still hold their fellows in bondage to "loose the band of wickedness," to undo the heavy burdens, and to let the oppressed go free, and to break every yoke that so the coming of that kingdom may be promoted which is appointed to proclaim liberty to the captive and the opening of the prison to them that are bound.

Signed, on behalf of the committee,
E. B. UNDERHILL, Chairman,
F. TOMKINS, M.A., LL.D., Hon. Sec.
BENJ. SCOTT, Hon. Treasurer.

THE EMANCIPATION SOCIETY.

The following is the address issued by the new Emancipation Society, which, we may remark, is acting in cordial co-operation with the British and Foreign Anti-Slavery Society, and similar organisations in this country, and in America:—

Fellow-countrymen,—The abolition of negro slavery—always an object of earnest desire to the philanthropist—has become now an urgent political necessity. Thirty years ago England found it impossible any longer to tolerate the existence in her colonies of 800,000 bondmen. Since that time France, Holland, and Portugal have decreed the abolition of slavery in their colonial possessions. Slavery in the United States of America has at length produced a crisis as much more terrible than that which threatened us as the extent of the system is greater and the strength of the slaveowner more formidable. If, in our country, slavery had occupied half the soil, had counted as votaries or as victims a third of the population, had for many years controlled the Government, and had diffused the poison of its influence through all our religious and social institutions, we should not have got rid of it by so easy a process as the payment of 20,000,000*l.* sterling. It would probably have provoked a civil war, and have threatened to destroy the commonwealth it could no longer rule. Thus has slavery in America armed in its defence the States that proclaimed themselves an independent Confederacy, and demand European recognition in that capacity.

The Government of the United States has tardily but decisively advanced from the principle of free-soil territory to that of free labour throughout the Union. It has proposed and earnestly recommended voluntary emancipation, offering partial or entire indemnity from the Federal exchequer. To the States and slaveowners in arms against its authority it announces the cessation of their legal title to property in human beings, and appoints the first day of the next year as the epoch of emancipation through all the States then in rebellion.

The Southern slaveholders respond by the denunciation of this measure as a violation of the laws of war, and threaten acts of retaliation that imply a rooted resolve to hold the negro race in the deepest degradation as well as the hardest bondage.

To such a struggle England cannot be indifferent. Neutrality must be to the end, as it has been from the beginning, the rule of our Governmental policy. But our people cannot regard with unconcern a conflict the origin and issues of which are so closely allied to the question of personal slavery or freedom to four millions of human beings.

To make more plain this connexion, to make it everywhere perceived and confessed, by the force of indisputable testimony, that the South is fighting for slavery, whilst the North is fully committed to the destruction of slavery; is the principal object for which this society is organised. Its promoters do not believe that English anti-slavery sentiment is dead, or even enfeebled. They are confident that when the demands and designs of the South are made clear there will be no danger of your being enticed into complicity therewith. They trust that an unequivocal expression of English feeling in favour of the republican North—of its free-soil platform and its free-labour proclamation—will powerfully encourage the friends of negro freedom in America, and so hasten the satisfactory termination of the war that now devastates the New World and afflicts the Old.

By order of the committee,

WILLIAM EVANS, Chairman.

F. W. CHESON, Hon. Sec.

Offices, 65, Fleet-street, London, E.C.

On Friday next there will be a working man's anti-slavery demonstration at the Lambeth Baths, the Rev. Newman Hall, LL.B., in the chair. Mr. Hall delivered a second address on the American war and free-labour cotton in Surrey Chapel last week.

ELECTION INTELLIGENCE.

SOUTHAMPTON.—The nomination took place on Thursday, and the polling on Friday. The show of hands was in favour of Lord Mayor Rose. On Friday the borough was in a state of intense excitement, and as the returns issued hour after hour from the rival committees, it was manifest how close the contest ran. At two o'clock the Lord

Mayor succeeded in getting to the head of the poll, and steadily increased his lead till four o'clock, when the numbers were:—

The Lord Mayor ...	1,715
Captain Mangles ...	1,647
Majority ...	68

The official declaration of the poll was made on Saturday. It may be fairly stated that local influences had great weight in the contest. Capt. Mangles's opposition to an extension of the broad gauge communication with Southampton, and the support of the Lord Mayor by the Peninsular and Oriental Company, no doubt strengthened the Conservative party. The Lord Mayor is the only Conservative ever returned for Southampton.

TOTNES.—The nomination took place on Monday. The candidates, Mr. Pender (Liberal) and Mr. Dent (Tory), having been severally duly nominated, they each addressed the assembly. A show of hands was then taken, and declared to be in favour of Mr. Dent. A poll was demanded on behalf of Mr. Pender. Yesterday, however, Mr. Dent retired from the field, and Mr. Pender was returned unopposed.

REPRESENTATION OF EAST KENT.—Mr. P. Wykeham Martin, the father of the member for Rochester, is spoken of as the candidate in the Liberal interest for the eastern division of the county of Kent, rendered vacant by the death of Mr. Deedes. The Conservatives are already at work to secure the return of Sir Norton Knatchbull. The name of Mr. Beresford Hope, who has estates in the county, has also been mentioned.

Postscript.

Wednesday, Dec. 10, 1862.

ITALY.

TURIN, Dec. 9.

The *Official Gazette* publishes a Royal decree of the 8th inst. appointing—

Signor Farini ...	President of the Council,
" Pasolini ...	Minister for Foreign Affairs.
" Peruzzi ...	Minister of the Interior.
" Pisanelli ...	Justice.
" Minghetti ...	Finance.
" Della Rovere ...	War.
" Menabrea ...	Public Works.

Parliament is appointed to assemble on Thursday.

GREECE.

MARSEILLES, Dec. 9.

It is asserted that a despatch has been received by the English Consul from Greece, stating that 12,800 votes are known to have been recorded in favour of Prince Alfred.

A violent mistral is raging in this port, and the sea is exceedingly tempestuous.

TOTNES ELECTION.

TOTNES, Tuesday, 1.30 p.m.

Pender (Liberal) ...	140
Dent (Conservative) ...	5

Mr. Dent has retired

We have ascertained that the paragraphs which have appeared in some of our weekly and daily contemporaries, in reference to the Prince of Wales's marriage, and other Court arrangements, have not been inserted by any authority.—*Globe*.

THE REMAINS OF THE LATE PRINCE CONSORT.—It is expected that the remains of his late Royal Highness the Prince Consort will be removed from the Royal vault in St. George's Chapel, Windsor, before the 14th inst., to their last resting-place, which has been prepared in the new Royal mausoleum now in the course of erection in Frogmore-gardens. This beautiful building is gradually advancing towards completion.

NEW BAPTIST CHAPEL, NORTHAMPTON.—The ceremony of laying the foundation-stone of a new chapel at Northampton took place yesterday. Notwithstanding a driving rain, a considerable number of the congregation, children, and friends of all denominations, assembled to form the procession, which left the Exchange and proceeded to College-lane, the site of the new chapel. After a short service, a handsome silver trowel, with an appropriate address, was presented by the teachers to the pastor—the Rev. J. T. Brown—with which to lay the stone. After a document of church annals, a few coins, &c., had been deposited, the stone was lowered. As near as we could estimate, some 2,000 persons were present. A tea-meeting was afterwards held, and a public meeting in Doddridge Chapel, when the Revs. J. T. Brown, T. T. Gough, E. L. Forster, T. Arnold, and other ministers, delivered addresses. Upwards of 4,000*l.* have already been subscribed towards the erection of the chapel, its total cost not exceeding 5,000*l.* A fine Corinthian front of Bath stone and a handsome interior will render it a building worthy the town and neighbourhood.

MARK LANE.—THIS DAY.

The supply of English wheat on sale at Mark-lane, to-day, was small, and in but middling condition. Good and fine parcels moved off steadily, at full prices; otherwise, the trade was dull, on former terms. The show of samples of foreign wheat, ex granary, was moderately extensive. In all descriptions, sales progressed slowly, yet prices were fairly supported. Floating cargoes of grain were in moderate request, at late rates. The barley trade was far from active; nevertheless, good and fine malting qualities supported previous quotations. Malt changed hands slowly, yet prices were maintained.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line A Shilling.
Each additional Line Sixpence.

There are, on an average, eight words in a line.

Advertisers of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.

The NONCONFORMIST is registered for transmission abroad.

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TO SUBSCRIBERS.

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	s.	d.
Per Quarter	0	6
„ Half-year	0	13
„ Year	1	6

Unstamped Copies may be had at the Railway Station, and of the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage stamp affixed each time of transmission.

The Nonconformist.

WEDNESDAY, DECEMBER 10, 1862.

SUMMARY.

THERE is a welcome gleam of light on the fringe of the dark cloud that overhangs our cotton districts. Not only is the weekly addition to the number of unemployed less by one-half than the average of several weeks past, but in one or two places some of the mills have begun to resume work. The *Manchester Examiner* of Saturday says:—“Several producers of yarn and cloth have this week succeeded in placing themselves under contract for a month or five weeks to come—a state of things almost unknown for some months past, and which is leading to the opening of some mills and the extending of the hours of labour in others.” We are further told in commercial circulars that manufacturers have now reached the minimum of production, that the stock of goods is running short, and that there is sufficient cotton in the Liverpool market to supply the mills with three days’ consumption per week up to March, independent of the large supplies (nearly 200,000 bales) still expected from India. A substantial reduction in the price of the raw material, or a rise in the manufactured article, would at once set many more mills going. It is also satisfactory to know that while the weekly expenditure of Boards of Guardians and Relief Committees is increasing to an extent that amply satisfies present exigencies, the reserve in the hands of the Central Committee alone is over 200,000*l.*

An official connected with the City Police-force has come forward to show “that the insecurity of the metropolis is not so great as these frequently-reported cases of garrotte robberies would lead the public to suppose.” It is undeniable that the daily papers have been imposed upon with several fictitious deaths and assaults, but those cases which come before the police-courts are sufficient to prove that the metropolis is far from being secure from these brutal ruffians, while it is equally undeniable that many of these outrages are never made public at all. An addition of three hundred men to the metropolitan police is also a proof that those who are responsible for the administration of the law are by no means satisfied with the security of the metropolis. But the whole subject of the disposal of our convict class is now under discussion in the press, and the *Globe* says it has “reason to believe that an inquiry of the most searching kind will be instituted as soon as Parliament meets.” “A Ticket-of-Leave Man,” in a curious letter to the *Times*, describes the convict establishment at Dartmoor as a complete Pandemonium—a school where young convicts graduate in crime, obscenity, and brutality, and over whom the authorities dare not exercise the proper supervision. This is the Jebb reformatory system. We are glad to observe that Baron Bramwell, in reply to the presentment of the Grand Jury at Nottingham, points out the salutary features of the Irish convict system.

Lord Mayor Ross has won the vacant seat for Southampton, and will be the first Conservative who has sat for that borough. Local interests and jealousies mainly decided the issue, nor can we be surprised that Liberals should give but a lukewarm support to a Government which has, so far as home politics are concerned, repudiated its principles, and governs the country by Tory aid. At Totnes, Mr. Pender, though threatened with opposition, has been allowed to walk over the course—a result due, to some extent, to the satisfaction given to the advanced Liberals and Dissenters.

The Ministerial crisis in Italy has at last ter-

minated. Several leading public men having tried in vain to form a Cabinet, the task devolved on Farini and Minghetti, both of whom served under Cavour. They have secured the co-operation of Generals Della Rovere and Menabrea, and Signor Peruzzi, former colleagues of Baron Ricasoli. The new Foreign Minister is Signor Pasolini, a man of lofty character, and described as the Sidney Herbert of Italy. The combination looks hopeful, and we may fairly conclude that the new Government will avoid that subserviency to France which led to the ignominious downfall of Rattazzi.

Inspired rather than discouraged by the veto of the British Government and the wrath of the Czar, the Greeks have forestalled the slow action of the National Assembly, and are engaged in electing Prince Alfred their King by universal suffrage. Not a dissentient voice is heard or, indeed, allowed to be heard. “What next, and next?”

This curious phenomenon is working good in England. Amid the satisfaction created by Grecian compliments, sturdy John Bull can regard a dismemberment of the British empire with complacency. “The Ionian Islands are neither colonies nor fortresses.” “All we get from the Islands in support of our troops is some 20,000*l.* or 25,000*l.* a year, irregularly paid. In return for this we keep five or six regiments there, with hospitals and a staff, the cost of which, with transport, must amount to at least 225,000*l.* annually. Since we took the islands we must have spent at least 15,000,000*l.* on them. Why should we spend millions more, as we must do at this rate? . . . Greece wants them, and they want Greece. They are of no benefit to us, and in getting rid of them we shall have some sound money and good troops to make use of where they are more needed.” This is the substance of a letter which enjoys the honours of large type in the *Times*, and issues from the pen, not as might be supposed of Professor Goldwin Smith, but of “A Veteran,” who dates from the Senior United Service Club!

The American news is important rather as concerns the future than the present, and confirms the impression Lord Stanley said at Manchester he had gathered from partisans on both sides, that the war would be protracted. General Burnside is said to find an advance to Richmond by way of Fredericksburg “impracticable,” and to contemplate another flank movement, in conjunction with a new expedition, by way of the James River. At all events, the Potomac is covered with transports. President Lincoln, while ordering a gaol-delivery of suspects, and a release of military prisoners, has issued the requisite orders for carrying out the Confiscation Act, while President Davis proposes to imitate the atrocious and cold-blooded massacre of prisoners by General McNeil at Palmyra, by putting to death the first ten Federal officers captured in that district, unless McNeil is given up to the Confederate authorities. News had been received of the mediation proposal of France. The real effect produced by it we have yet to learn. The rowdy *New York Herald*, and the (now) Democratic *New York Times*, can hardly be accepted as the organs of Northern opinion. The Federals seem to be too much absorbed in their gigantic expeditions to the Southern ports and rivers, including one for taking possession of Florida by 10,000 armed colonists, to trouble much about European diplomacy.

But even these warlike preparations are subordinate in interest to the remarkable incidents, described in another column, connected with the negro expedition to Fernandina, where negroes stood the fire of the Confederates with the nerve of regular troops, and to the picture of Southern desolation drawn by General Neal Dow.

MR. BUXTON'S “IDEAL SOLUTION.”

MR. CHARLES BUXTON, M.P., has, during the past week, drawn the sting out of his recent speech at Maidstone on the American struggle by explanations more in accordance with the traditional sympathies of his family. His Maldon address, in conjunction with a leader in the *Times* of Saturday, referring for the first time to “the corruption of the mind of society, which breeds such theories” as those propounded by Mr. A. H. Stephens and his colleagues, indicates a considerable change in English opinion during the last few months. The nearer we approach an “ideal solution” of this complex problem such as Mr. Buxton has suggested, and every one is speculating about, such phrases as “North” and “South,” and even “free” and “slave labour,” are found to be too misleading and indefinite to indicate a *natural* solution. The fate of the Border States and the Territories, far more than the fortunes of the South, involves the whole issue of the war, and especially the issue in which Englishmen are, or

ought to be, interested. We cannot, therefore, but think that it would clarify opinion here, and hasten the ultimate settlement in America, if, as Mr. Buxton suggests, the whole force of European opinion were concentrated upon “a definite and rational policy” on the question.

The principle upon which Mr. Buxton’s “ideal solution” is based is, to prevent the indefinite extension of slavery by the South, while acknowledging its independence. To secure this object he would confine the Southern Confederation to that portion of territory lying between the Mississippi and the Potomac. By this plan the whole of Texas would be dis severed from the South as well as all the outlying “Territories,” the title to which was the primary cause of the war. It would give to the South not only all the States which have seceded, but Kentucky and Western Virginia, which have not seceded, leaving it in possession of a fourth part of the soil, and a third part of the population, of the Union. The Federals would have to surrender New Orleans, all the positions they occupy on the southern stream of the Mississippi, parts of Tennessee, and territory conquered by them on the coast of South Carolina. On the other hand, Missouri, Arkansas, Texas, and a portion of Louisiana, would remain in the Union, which would then contain within its boundaries some half a million of slaves.* The South would thus obtain independence, but would renounce the main object for which secession took place, and become a second or third-rate Power; while the North would surrender more than it now holds by right of conquest, and especially would give up the full control of the great Western rivers. This is substantially the plan sketched out in an able paper in the last number of the *North British Review*, and embraces in principle the suggestions of Professor Cairnes “to recover large districts in the Border States already substantially free, and to throw back the destroyer behind the barrier of the Mississippi.”

If we assume with that distinguished opponent of slavery, and public opinion generally in this country, that the restoration of the Union in its former proportions is “absolutely chimerical,” the importance of giving some definite direction to English sentiment as to the terms of future arrangement will be admitted. This is no ideal subject, but one involving in the end serious consequences to America and our own national reputation. We are not asked to mediate, but we may be; and in that event our Government in any proposed arrangement would be guided by public opinion. English sympathies have been, in the main, blind and one-sided. Those journals which are held to reflect the general current of feeling in this country assume a position of persistent and bitter hostility to the Federals. They side with the pro-slavery party, North and South. They rejoice over the successes of the Democratic section, who, in order to bring back the South, would restore slavery as it was, and surrender the free-soil principle which triumphed in the election of Mr. Lincoln, but do not propose to let the Confederates become independent. They give prominence and colour to every act of official tyranny or blundering in the North, condemn or ridicule every step taken by the Federal Government or its Generals, and denounce as “exterminators” white men who are labouring for the elevation of the black. The great issues that lie at the foundation of this gigantic struggle, the policy pursued by the Washington Government in abolishing slavery in the District of Columbia, excluding slavery from the “Territories,” concluding a treaty with England for the suppression of the slave-trade, offering the slave-owners compensation for emancipation, and issuing a proclamation abolishing slavery in all States in rebellion on the 1st of January next, are uniformly ignored, or grossly misrepresented. And not one word is said of the organisation of the Southern Confederation on a moral basis never before recognised by any nation. The course thus far taken by most of our leading journals, and endorsed by the public, with the exception of a small minority, perfectly justifies the South Carolina slaveowners’ boast that we are ready to “submit to any terms of intercourse with the Slave Republic in consideration of its markets and its products,” and confirms the prevalent impression in the Federal States that English sympathy is absolutely in favour of a Slave Power whose cherished scheme is to consolidate a nation resting on “the great truth” “that slavery—subordination to the superior race—is his [the negro’s] natural and moral condition.”

If, then, England does not wish to be an accomplice in perpetrating this crime against humanity, she ought no longer to give every encouragement to those who are striving to tighten the bonds of three millions of negroes, and bestow nothing but denunciation and abuse

* This is the number stated in the last Census, but probably one-third of them are now free.

upon those whose every act of warfare is—whatever their motives—loosening those bonds. Why should we continue to be (as we have been) the downright partisans of this barbarous Slave Power, which would, if it had not been arrested by Northern patriotism, have covered the whole American continent with the hateful “domestic institution”? We are fairly entitled to ask those who have become partisans of the South whether there is a single interest dear to humanity that would be promoted by the full development of this confederation of slaveowners?

If not, seeing that British sentiment must count for something in the settlement of this protracted war, it seems to us both right and wise to declare our wishes in some definite form. It is desirable that neither North nor South should misunderstand us. Mr. Buxton's “ideal solution” is at least a fair test of the sincerity of our anti-slavery professions, and involves the question whether we are for the extension or restriction of slavery. What is the South? Mr. Mason as we have shewn, implies that it comprises all the Border States—even those which have refused to join the South—and the Territories south of a certain line. What do the Confederates mean by their claim to “independence”? Does it include the right to refuse such co-operation as the North has now offered, for the suppression of the slave-trade? It seems strange that such questions as these, involving incalculable results for good or ill, are never so much as breathed by the English anti-slavery adherents of the American Slave Power. Are Englishmen content that this great iniquity should be smothered under a heap of vague and misleading phrases? The proposal or agitation of a plan of settlement based upon the definite ideas thrown out by Professor Cairnes and Mr. Buxton, would at least clear us, if such be our wish, of all complicity with slavery, and probably aid its final extinction. At present, though our Government is strictly and honourably neutral, the Federals have every reason to believe that English opinion is hostile to them. But if our real opinions were crystallised in some such form as that indicated, we cannot but think that the North would honour our motives, respect our consistency, and in course of time, listen to our pleadings for peace; while the South would learn that the principles of freedom and the precepts of Christianity are really dearer to England than markets and merchandise.

THE BOULEVARD RICHARD LENOIR.

LOUIS NAPOLEON has given to Paris an agreeable surprise, almost a new sensation. On Sunday he opened, with great pomp, the new Boulevard Prince Eugène. But he then stated that another of these fine thoroughfares, not yet completed, would be named after Richard Lenoir, the workman of the Faubourg St. Antoine, who became a great master manufacturer, instead of Queen Hortense. It was a wise thought, and it was most effectively announced. In the midst of a great military display, in the presence of a vast concourse of spectators, he delivered a speech, the intent of which would make itself known with almost electric rapidity, and the printed report of which exhibits it as a masterpiece among popular addresses. Never has the ruler of a great people shown more tact in appealing at once to their characteristics as a nation, or to the predominant sentiment of their most numerous classes. To the military genius of France he addresses words that recal some of its proudest traditions. Queen Hortense is a name dear to the country, and especially to the capital, in which the female branch of the Bonaparte family played so conspicuous a part under the Consulate and Empire. The “Marseillaise” has been supplanted by an air of which Hortense is the reputed composer. But in the heart of even the Parisian population there is at bottom a profounder reverence for the homely heroism that creates a new industry or institution, or new order of charity, than for Imperialist traditions, however brilliant. The same spirit that, in the heat of revolutionary conflict, scrupulously respected private property, and was tenderly gentle to the women and children of the city, prompts the rendering of homage to men like Richard Lenoir. If there is not the same appreciation as in England for mercantile enterprise and social improvements, there is no lack of sympathy with the generous use of wealth. The artisan class in Paris, moreover, are subject to privations that do not affect their better-paid brethren in the great towns of England. If labour is not cheaper in proportion to the average price of provisions, it is more scanty and precarious. The *ouvrier* is always near neighbour to the *prolétaire*, and hence the dissatisfaction of the French workman with the most democratic form of government that was not also socialistic at least in tendency.

The Emperor has adroitly availed himself of these characteristics of the Parisian people. He has not only founded his throne ostensibly upon universal suffrage, but he has favoured by his policy the idea expressed in the once terrible phrase, “*droit du travail*.” In England, free trade has taken the sting out of Socialism, and in France, a series of Imperial interpositions for the benefit of the labouring classes have had the same effect. Paris has been well nigh reconstructed. Eighteen millions of francs have been expended in the demolition of the natural strongholds of revolution, and in the construction of splendid new lines of streets. A double purpose has thus been answered, besides that of architectural improvement and artistic effect. The workmen have been better employed than in building barricades. They have been provided with more liberal wages than they could hope to obtain as the result of fresh political change. Their quarters have, at the same time, been broken up. They have been scattered over the city to find new lodgings. The immediate effect has been to enhance rents, already too high for the majority of the labouring classes to obtain decent accommodation. But the grievance has diminished as the new lines of buildings have advanced; and meanwhile, various palliatives of Parisian poverty have been devised. When dearth threatened to raise the price of bread beyond the average means of the poor, the finances of the city were drawn upon to enable the bakers to continue to sell at ordinary prices. The formation of co-operative societies was encouraged by various decrees; and the Empress herself was credited with the initiation of a system of loans to artisans of good character. On a large scale, agricultural societies were stimulated to increase the production of food, and public companies of all kinds set afoot for the extension of trade. The adoption of a free-trade policy has confirmed all that was economically sound in these projects, and may enable the unsound to be dispensed with as expedients no longer demanded by exigency. On the whole, there is no doubt that the material resources of France have been very largely developed under the ten years' reign of Imperialism. If the expenditure of the country is higher than under Louis Philippe, its means of production have been augmented in a greater proportion. And if the life of a nation consisted in the power of creating wealth, Louis Napoleon might claim to have almost regenerated the country over which he rules.

But it is not so. The material and the moral are in the same relation to a people as to an individual. To improve the former is not necessarily to improve the latter. The soul may perish under the fatness of the flesh. The root of all courage, probity and strength, may waste away while the senses flourish from fulness of bread. The works of peace may be as sordid as the works of war are brutal, and a new boulevard represent no nobler idea than an arch of triumph. To effect that association of moral with material amelioration which the Emperor professes to desire, one thing is, above all others, necessary—and that is, liberty. The nation to which is denied the power of freely uttering honest thought,—the nation whose Ministers of State are but courtiers or clerks,—whose Parliament is a body of hired claquers, applauding or hissing at the signal of a chief whose eloquence is either the perfumed breath of homage to power or the shrill protest of a voice that waken no echoes,—whose press is honest only on the risk of suppression,—and whose pulpit is never bold but to urge some fresh act of adhesion to a bad cause;—such a nation makes no real advance towards a higher state of thought or morals. Even the light that is in it is darkness. Its literature and art debase and debauch themselves. Its commerce becomes a wild scramble for the wealth that consoles vulgar minds for the lack of all true nobility. Its armies are menaces to the forces of the world,—its navies are ready to become, at any moment, “the pirates of civilisation.” It was in an era of liberty that Richard Lenoir sprang into celebrity and power. And if his name is worthy of the position that is to be assigned to it at the corner of a great thoroughfare in the second city of Europe, it is because he made a wise, generous, patriotic use of the fortunes whose foundations were laid in that epoch of tumultuous freedom.

THE TICKETS-OF-LEAVE.

“What is to be done with our convicts?” once more comes before the country with terrible urgency. The dangerous class has become, in London at least, so dangerous, brutal, and daring, that the public are prepared for almost any repressive measures. The revival of corporal punishment, lengthening the terms of imprisonment, and restriction of prison fare, are, at the best, rather palliatives than remedies. They

supply no satisfactory reply to the question,—“Can the hardened criminal, with safety to the public, be trained into an industrious member of society?” If we are to judge by the results of Sir Joshua Jebb's system, the answer must be a decided negative. Yet under the same statute which constituted the ticket-of-leave plan in England, Sir Walter Crofton has been able to carry out in Ireland a scheme of prison discipline which has succeeded as conspicuously as Sir Joshua's has failed.

Transportation, desirable as it may be, can, under the circumstances of the case, do no more than mitigate the evils that have alarmed the country. For it is a fact, however unpleasant to contemplate, that there are between six and seven thousand convicts in the English Government prisons, who have been promised their discharge at certain proportionate periods of their sentences, if they conduct themselves properly during their detention, and who will be, sooner or later, released either with a ticket-of-leave or without one. An average number of 891 criminals who have been released, or whose sentences have expired, are yearly thrown back upon society. Transportation to Western Australia, or to new convict settlements in the northern part of that island-continent, can only drain off the most hardened and incorrigible. What is to be done with the remainder?

So far as Ireland is concerned, Sir Walter Crofton has not merely solved the problem, but solved it triumphantly. The ticket-of-leave, who under the English regimen becomes to a great extent pampered and hardened in guilt, is by the Irish system slowly but surely trained into a useful member of society. Sir Joshua endeavours to protect the public against the criminal, and fails—Sir Walter protects the criminal against himself, and succeeds. All that we have a right to expect of a convict system has been attained in Ireland. It is not less but more severe than that adopted in England, for its cardinal object is to work out of the convict his bad habits. Hardened criminals, when committed, are first tamed by a few months of solitary confinement. The regimen subsequently pursued is thus succinctly described by the *Spectator*:—“Then commences the prison life—a life of hard work, hard diet, and small rewards, except promotion from one class to another up to the intermediary stage. In this stage, which it takes years to reach, the prisons are, in fact, either farms or workshops, the convicts living like soldiers, with officers and sub-officers over them, and still compelled to hard labour, hard fare, and the strictest observance of discipline. At last, those who have passed all stages, and earned in the last the inevitable number of good marks, are released under surveillance. They may seek any honest employment, and with police help they find it; but they must present themselves once a month at a police-office, and the slightest appearance of a return to their old courses ensures the cancelling of their tickets-of-leave. The convict carries away with him from prison, therefore, first the recollection of a short period of real and terrible punishment; secondly, the memory of years of hard diet and hard, unrewarded labour; and, lastly, a habit of persevering industry which is exceedingly difficult to shake off.” Under the English system, the control over the liberated convict is a mere sham—in Ireland it is almost perfect. Police supervision, photography, systematic communication with the governors of county and city gaols, with a view to bring in all possible cases of former convictions against offenders, and entail lengthened sentences upon them, exercise a marked deterring influence. A return to crime is so hazardous as to be almost impracticable, and the ticket-of-leave finds gradually, though in many cases slowly, that a continuance in the honest courses in which he has been sternly trained is the only means of escaping the penalties of the law. And as a rule it is found that the convicts, so far from resenting the rigid surveillance to which they are subjected both in and out of prison, cheerfully co-operate with those placed over them.

The Irish system deters the offender, protects the public, and breaks up the criminal class by reforming the criminal. It has been tried for many years with most favourable results. Between 1856 and 1862 no more than ten per cent. of the tickets-of-leave found their way back to gaol. Sir Walter Crofton himself stated in the autumn that the Government prisons in Ireland are comparatively empty, notwithstanding the very stringent appliances in force to bring old offenders to justice and to the convict prisons—that public opinion is entirely with the convict system pursued in that country—and that the conduct of the convicts through all the different phases of Acts of Parliament affecting their position materially, has been excessively creditable to them. He entirely denies that the Irish criminals are of a different type from the English criminal, or that there are any special circumstances which would prevent the system,

when fully carried out, being as successful and as popular on this side of St. George's Channel as on the other.

Mr. Justice Byles says that the English tickets-of-leave, when discharged, find the utmost difficulty in obtaining employment, and are compelled to commit crime again. The Irish convicts, on the other hand, find little difficulty, with the aid of the police, in getting work, and they are either absorbed in the industrial population, or enabled to emigrate to our colonies where their labour is urgently required. The real reason why the ticket-of-leave plan has failed in England is, as Sir W. Crofton says, because it has never been tried on any system. It is, as now worked, a huge imposture, designed to make things pleasant to our prison authorities. Would it not be wiser, instead of suggesting expedients for repressing atrocious crime which have been tried and have failed, to give England the full benefit of the Irish ticket-of-leave system, and supersede Sir Joshua Jebb by Sir Walter Crofton?

THE MANCHESTER CENTRAL RELIEF COMMITTEE.

THE Central Committee have issued a circular, which appears in another column, urging the importance of instituting a weekly or monthly subscription for the relief of distress in the cotton districts. We believe a very large number of Nonconformist congregations have already anticipated this request, and those which have not will, we doubt not, hasten to comply with it. The simplicity and efficiency of this mode of help will be apparent from the statement that if only a pound a week were contributed by every place of worship in the kingdom, the Committee could reckon upon a regular weekly fund of 27,000*l*.

We cannot forego the opportunity of saying a word on the mode of disbursing the contributions of the public. The inconvenience, not to say the danger, of maintaining two Committees for that purpose is becoming every week more obvious. In Manchester there is a great central Committee, with a thoroughly-organised staff, in which all the suffering districts are represented. We have heard but one opinion as to the completeness and entire impartiality with which their operations are conducted. This Committee are in communication not only with Mr. Farnall, the special commissioner of the Government, but with all the boards of guardians and each of the eighty-one relief committees. The net-work of their machinery is spread over the entire suffering district. Nevertheless, this really national organisation is obliged to wait upon the action of the Lord Mayor's Committee week by week, and often appears niggardly in dispensing its resources when it is simply refusing to spend money where it is not wanted. The Central Committee make their grants with the fullest information of the necessities of the case; the London Committee on the strength of necessarily one-sided reports from a distance. The one act upon inspection, the other upon hearsay. "I believe the Central Committee (writes the *Times* reporter from Manchester) now possess means of information as to the circumstances of each which will enable them to do substantial justice in apportioning their grants. I only wish the Lord Mayor's Committee had equal means of knowing the necessities of each case." The *Daily News* special correspondent reports in a similar manner:—"I could point to little places which subsist on the London Committee entirely, because they fear the inquiry into their methods which an application to Manchester would entail. There are others where the Manchester Committee cannot exercise their just influence in raising local subscriptions and enforcing an improved system of management, because a large part of their funds is always easily derivable from London." The same writer states that the double distribution of the funds is an insuperable obstacle to any step in the direction of a more general organisation of the administration of relief. Common sense, therefore, would suggest that for the sake of the suffering people of Lancashire, as well as the protection of the public, there should be but one distributing medium. However meritoriously the Lord Mayor's Committee have acted on the whole—and at one time their direct intervention was indispensable—and however well adapted they may still be as a receiving agency, the time has now come, as some of them indeed admit, when the subscriptions they receive should flow into the common treasury at Manchester.

Charity, even in its most unexceptionable forms, tends to demoralise. At last week's Manchester meeting, Lord Derby pointed out the danger of raising the scale of relief so high as to discourage people from taking employment when offered them. That peril is impending. "Already," says one writer on the spot, "a certain dissolute and disreputable class of

the community are beginning to find themselves more comfortably provided for than ever they were in their lives, and all experience shows the contagiousness of pauperism. When work shows signs of beginning again, it will necessarily be with short time, bad cotton, and, therefore, with low earnings; we must take care that some considerable part of the working class do not prefer the relief fund to the factory, when honest work is attended with so many drawbacks, and is rewarded with so poor a remuneration." Nothing but an agency so wide-spread and judiciously managed as the Central Committee, can check this incipient evil, and we entertain a strong belief that the benevolent will best prevent their charity from being abused by sending to Manchester direct.

SCEPTICISM AND CREDULITY.

A SAILOR lad, just off a voyage, called on the old folks at home, and, as in duty bound, opened his budget of wonders for their delectation. When Jack told his good old grandmother of the flying fish he had seen rising from the waters of remote seas and sporting in the air, she at once rejected the tale as an insult to her understanding: "Who ever heard of a fish with wings? Don't tell lies, boy." When the young rogue, seeing it hopeless to insist, and knowing the Bible-narratives to be her daily solace, told her that, as they sailed across the Red Sea, they brought up one of Pharaoh's chariot-wheels on the fluke of their anchor, the good woman was charmed, accepting the witty lie as a fresh confirmation of her faith.

We, strong in our superior knowledge, smile both at her scepticism and her credulity. But there should be nothing unkindly or supercilious in our smile. Scepticism and Credulity go in couples. They infect the same minds. The Divine Wisdom has so made us that if we doubt unwisely in one direction, we inevitably believe unwisely in another. "Credulity (says Henry Rogers) never absorbs the entire man. It appears, on the contrary, to necessitate a countervailing scepticism. Credulity and scepticism, indeed, are two blind imps playing at seesaw. Neither sees his opposite—although each would be flung off if not counterbalanced by the other; and the arc which the one describes determines the space through which the other must travel." We need not wonder, therefore, at finding the same person so sceptical, and yet so credulous: faith in the chariot-wheel is the natural result of scepticism in the flying fish. Nor need we wonder that any person should be found so simple as to discredit the one story and accredit the other. There are very many to whom indubitable flying fish are incredible who nevertheless give a ready credence to fabulous chariot-wheels; who strain at a gnat of truth and swallow whole camels of falsehood; who will not gather grapes of vines, and yet expect to pluck them from thistles. Scepticism is always credulous. Do we not see it every day and in every department of human activity? The merchant who suspects every man for a rogue is almost sure to be gulled into accepting some barefaced rogue for an honest man. French Revolutionists "abolish" the Supreme Being and erase the Sabbath from their calendar, and then fall to worshipping the goddess of Nature in the form of a courtesan, and consecrating a tenth day for rest and worship. Grave German critics reduce the Gospel narratives to myths; and forthwith gather round a table with gold rings, suspended by silken cords, dangling from their fingers, to gain fresh proofs and manifestations of the mythical *Od* force. And popular English *littérateurs* reject the Christian verities, or at least the miraculous element entangled with them, "with greedy ear to devour" the lying wonders of table-turning, spirit-rapping, and ghostly visitations.

What shall we say to these things? Well, for one thing, let us say that it is not ignorant old women alone who have their chariot wheels and flying fish, and whose scepticism in the one is the natural complement of their credulity in the other. Or, to take a graver tone. Let us adore the Infinite Wisdom and Love which have made faith so natural to us and necessary, that if we doubt what we should believe, "it must follow, as the night the day," that we believe what we should doubt. As we glance at the fantastic tricks which Modern Scepticism and Modern Credulity play before High Heaven, we might sadden into despair were it not for the consolatory thought that even these, lawless as they seem, bear witness to a faith which will yet work itself clear and manifest itself in perfect forms.

And not only is the faculty of faith in all men; but all men use it; and use it, probably, to very much the same extent. The difference is one of quality rather than quantity: it lies, not in that one

man believes and another does not, but in *what* each man believes. Every man takes about the same number of respirations, inhales pretty nearly the same quantity of atmospheric air; but, if he choose, he may shut out the pure air of Heaven and breathe the fetid atmosphere surcharged with the imperceptible but mortal atoms thrown off by his own disordered frame. And, in like manner, every man believes about as much as his neighbour; though, if he choose, he may shut out the pure vitalising currents of Truth which the Divine Mercy has sent to keep his faith sweet and strong, and breathe only the vitiated, poisonous atmosphere bred of his own humours and corruptions.

Yes: faith is the necessity of all men. They *must* believe, though *what* they shall believe lies very much at their own option. The necessity is not the less binding, or the less universal, because they sometimes fancy they have escaped it. Whatever they suppose, and try how they will, they cannot escape it. In his "Footfalls," Robert Dale Owen tells a pathetic anecdote very much to our point. In talking with a French lady of high culture, he chanced to suggest that "progression" was probably a law of the next world as of this. "You really believe, then, in the next world?" "Certainly, Madame la Comtesse." "Ah, you are a fortunate man (with emotion): how many of us do not!" There is "a sound of sighing" here as significant as pathetic. One cannot but hope that there was an incipient faith even in the next world in one who thus simply and sadly regretted that she had none. But, in any case, the necessity of faith was obviously upon her. She could not be at peace until her faith in the unseen future grew clear and steadfast; and, meanwhile, she was seeking in Owen's spiritualist doctrines and marvels a succedaneum for the miracles and disclosures of the Word. Many are in the same position. Emancipated, as they suppose, from the yoke of faith, they have but taken on the heavier and more galling yoke of blended scepticism and credulity. They fancy they have stilled the hunger of the heart; but they have only put aside the one satisfying food, and the hunger craves on, and must be fed, even though it be only with husks. The veritable "flying fish" they hold to be a mere legend; but, urged by the strong compulsions of a sacred need, they seek, by aid of fabulous "chariot-wheels," to construct a vehicle which will carry them beyond the limits of material scenes.

Of course, these credulous sceptics should have our pity. No position is sadder than theirs, however much the *will* may have been concerned in bringing them to it. And yet, when we see them stretching out unhallowed and displacing hands towards that Ark of Truth, which to us is alone venerable and divine, and that, as we sometimes do see them, in the guise of fellow-worshippers and under pretext of burnishing or sustaining it, it is not always easy to possess our souls in patience. It may help us to be patient, and to deal gently with them, if we remember that, after all, both their scepticism and their credulity bear witness to a faith which is yet lying in darkness, but which, if once the light of Heaven shine upon it, will cast aside these cramping distortions and clothe itself in vital and beautiful forms. One of the sweetest and best uses to which we can put such men is this of compelling them to testify to the truth, that faith in the "things which do not appear" is the necessity of our common manhood.

And yet the rebukes which wound only that they may heal should not be wanting; the comforting fires of our compassion should be "mingled with hail," the one to melt and purify, the other to smite and break. Faith, as we have just hinted, is by no means independent of the will. Our preferences, predispositions, prejudices, determine the direction and measure of our faith. If a man does not want to believe, it will not be hard for him to find colourable pretexts for his unbelief. And, on the other hand, if he is bent on belief, the slightest proofs become confirmation strong as Holy Writ. There is an amusing anecdote* in the "Kepleri Epistolæ" illustrative of the scope and power of the will in determining faith. When Galileo announced his discovery of the satellites of Jupiter, the astronomer Kepler had in his service a certain Martin Korky. This man, jealous for his master's honour, flatly refused to accept the discovery of Galileo, declaring "I will never concede his four planets to that Italian from Padua." Rather than concede them, he affirmed, "The telescope does wonders on the earth, but falsely represents celestial objects." Kepler, if amused, was also somewhat offended, by a scepticism so irrational and

* Quoted in the "Footfalls."

absurd. And when, at last, poor Martin begged forgiveness for it, he wrote o Galileo, "I have taken him into favour again upon the express condition, to which he has agreed, that I am to show him Jupiter's satellites, and he is to see them." It was the will which was at fault, and needed correction. And there are many Martin Korkys among modern sceptics; many who could see, if they were disposed to see, if only they had not resolved not to see. Their eyes are "held" by subtle films of predilection, of the existence of which they are not fully conscious,—the existence of which we, perhaps, should have no right to infer, were it not for the ready credence they give to the merest fables to which any secret bias inclines them. It is their credulity which exposes their scepticism to suspicion and rebuke. "It shows a will most incorrect to Heaven," that, without any proof worthy of the name, they should accept the hasty and imperfect conjectures of Science, or the myths of Spiritualism, and yet reject sacred verities which are attested by proofs the most varied and convincing.

DEATH OF THE REV. JAS. BENNETT, D.D.

By the decease of Dr. Bennett at a ripe old age, another of the standard-bearers of evangelical truth and Nonconformity has been gathered to his fathers. This venerable divine expired on Thursday afternoon last, at his residence in Gibson-square, Islington, having reached the advanced age of eighty-nine. He died rather of the gradual decay of a strong and wiry constitution, than from any particular disease, and suffered comparatively little pain in his last moments.

Dr. Bennett was educated for the ministry at Gosport, and commenced preaching in 1792. For fifteen years he was President of Rotherham College, Yorkshire, and in 1828, he accepted the charge of the church and congregation assembling at Falcon-square, Aldersgate-street. Here he remained, presiding over an attached congregation, until the end of 1860, when increasing age and infirmities counselled his retirement. On that occasion his people and other friends took the opportunity of showing their esteem and affection for Dr. Bennett by the public presentation to him of a handsome time-piece and a purse of 300*l*. In the fear of being unable to be present the venerable patriarch had prepared a written reply, and was represented by one of his sons, Dr. Risdon Bennett, physician at St. Thomas's Hospital. But Dr. Bennett did attend, though his infirmities prevented him from hearing a word of what passed. On the presentation of the memorial emblazoned on vellum, he stood up amid great bodily weakness, and proceeded with extraordinary energy to address the assembly, expatiating on bygone days, and the goodness of God to him and his people. It is described as having been a very affecting spectacle. Amongst the ministers who took part in the proceedings were the Revs. Dr. Tidman, Campbell, the Rev. Mr. Hollis, and the Rev. J. S. Hall, Dr. Bennett's successor. The Rev. T. Binney, who was unable to attend, wrote a cordial letter expressing his deep interest in "the venerable patriarch in his wonderful old age," and his affectionate admiration for him. Thus, after sixty-two years of an honoured ministry and of public service in the cause of his Master, Dr. Bennett retired into private life in 1860.

Dr. Bennett will perhaps be better remembered for his theological works than for his eminence as an Independent minister. He was the author of a treatise on "Justification by Faith," "Lectures on the Acts of the Apostles," and at an earlier period obtained some celebrity by bringing out with Dr. Bogue the well-known "History of Dissent."

The remains of the deceased minister will be interred in Abney-park Cemetery to-morrow (Thursday) at one o'clock. The funeral sermon will be preached by the Rev. S. M'All, of Hackney Theological Institution, and the Rev. T. Jefferson, of Stoke-Newington, will deliver the address at the grave.

UNIVERSITY OF LONDON.

The following are lists of candidates who passed the examinations indicated:—

SECOND B.A. EXAMINATION.—PASS EXAMINATION.

First Division.—Lindsey Middleton Aspland, University; and Manchester New College; Ernest Charles Benecke, University College; Edward Brodie Cooper, University College; Arthur Scott Cowley, private study; George Campbell De Morgan, University College; Elvery Dohie, New College; Ralph Gooding, Ipswich Grammar School, and King's College; William James Habens, Hackney College; James Pearson Irvine, Queen's College, Belfast; Stanley Kemp Welch, University College; James Edwin Odgers, University, and Manchester New College; Henry John Purkiss, Trinity College, Cambridge; Alfred Rowland, New College; Jacob Stiebel, University College; Alexander Morrison Thomson, private study; William Howard Winterbotham, University College.

Second Division.—Donald Arthur Bassett, private study; Alexander Bennett, private study; Henry Harper Bothamley, King's College; William Henry Brown, University College; Charles George Burleigh, private study; John Baptist Cahill, St. Edmund's College; Charles Callaway, Cheshunt College; John Child, private study; Edward Waller Claypole, private study; Samuel Elliot, University College; Thomas Figea, private study; William Cracroft Fooks, King's College; Edward Ford, Wesley College; Sheffield; William Walker Fox, Woodhouse-grove

School; Hamilton Winkup Gordon, King's College; Horatio Nelson Grimley, University and St. Peter's College, Cambridge; John Hooper, self-tuition; William James, University College; Robert Jardine, University of Bonn; Edwin Johnson, New College; Edward Kennedy, private study; John Richard Langier, private study; Daniel Leggatt, Working Men's College; Thomas Hanson Lewis, University College; Frederic Marshall, private study; Henry Stanton Maya, private study; William John Notley, private study; Thomas Oxer, private study; Frederick John Potter, New College; John Hessel Priestley, private study; George Schwabe, University College; George Frederick Scott, Spring-hill College; Henry Summerhayes, St. Thomas's Hospital; John Sutcliffe, private study; John Thies, City of London College; Henry John Tweedy, private study; James Vipond, Huddersfield College; John Jackson Wilks, New College; Thomas Pallister Young, University College.

EXAMINATION FOR HONOURS.

Mathematics and Natural Philosophy.—Henry John Purkiss, University Scholarship, Trinity College, Cambridge; George Campbell De Morgan, University College; Horatio Nelson Grimley, University, and St. Peter's College, Cambridge.

Classics.—James Edwin Odgers, University Scholarship, University, and Manchester New College; Ernest Charles Benecke, University College; Edwin Johnson, New College; and Edwin Ford, Wesley College, Sheffield.

GAROTTING AND THE TICKET-OF-LEAVE SYSTEM.

Numerous additional cases of garotting in the metropolis and neighbourhood are reported in the papers, but on Monday, at the hearing of a charge of garotte robbery at the Guildhall, Mr. Hamilton, the chief of the City detective police, said that, having noticed several paragraphs in the papers telling of garotte robberies in the City, he had made an inquiry into several of the most serious of them, and found that no such robberies had taken place. The whole of the stories were the concoction of a fellow of lively imagination, against whom he recommended the newspaper proprietors to proceed for obtaining money under false pretences. An official report has also been made to the Commissioners of Police in reference to the reported garottings in Battersea, Wandsworth, and Wimbledon. The statements are alleged to be wholly untrue. The commissioners have, however, resolved to increase the police-force by 300 men.

The Grand Jury of Middlesex have made a presentment to the Assistant Judge, in which they condemn the ticket-of-leave system, and also complain that convicts are better fed than the poor in work-houses. The Assistant Judge expressed his satisfaction at receiving the memorial, and undertook to lay it before the Home Office.

The Grand Jury at the Nottingham Winter Gaol Delivery have followed the example of the Grand Jury at the Middlesex Sessions, and made a presentment to the Court on the ticket-of-leave system and the present mode of treating convicts. They declared that tickets-of-leave were not answering either in reforming the criminal or protecting the public, and they condemned the leniency with which confirmed offenders were treated. Mr. Baron Bramwell, whilst stating that the course taken by the Grand Jury was a very proper one, declined to express any opinion on the ticket-of-leave system. At present it did not work well, but he thought encouragement should be given to prisoners under sentence, and he referred to the Irish system with approval, as in some measure meeting the difficulties experienced in England. With respect to the treatment of convicts, he said it was evident that punishment should involve pain, but under the existing prison regulations the prisoners were well fed and cared for, and suffered only the loss of liberty.

GAROTTING A BURGLAR.—In a case which was brought before Mr. Selfe, at the Thames Police-court, on Friday, it appeared that a man who had broken into the Dock House Tavern, Bromley, the previous night, was seized by the landlord and garotted until he became insensible, after which he was handed over to the police.

Court, Official, and Personal News.

It has been arranged that the marriage of the Prince of Wales with the Princess Alexandra of Denmark shall be solemnised at St. George's Chapel, Windsor, and not, according to precedent, at the Chapel Royal, St. James's. The Lord Chamberlain has received her Majesty's commands that the ceremony shall be celebrated with the utmost magnificence. The Household of the future Princess of Wales will comprise the Marchioness of Carmarthen, the Countess of Maclesfield, the Countess of Morthen, and the Countess De Grey, as Ladies in Waiting. Lord Harris will be at the head of the Household of the Princess.

At the meeting of the Manchester Chamber of Commerce, on Thursday, a letter was read from Sir C. Trevelyan, in answer to a request from the Chamber for an interview with him. The request was made on the appointment of Sir Charles as financial minister of the Indian Council; but the interview could not take place, to the regret of Sir Charles, in consequence of his leaving for India on Thursday.

Frogmore House, the seat of the Duchess of Kent, is being fitted up as a residence for the Prince of Wales.

The Scotch papers state that the Duke of Buckingham succeeds to the large unentailed estates and to

most of the immense personal property of the Marquis of Breadalbane.

It is announced (but not officially) that the second daughter of Prince Christian of Denmark, the Princess Sophie Marie Frederica Dagmar, aged fifteen (the sister of the Princess Alexandra), will be affianced to the Hereditary Grand Duke Nicholas of Russia, the Csesarewitch, aged nineteen.

The accouchement of the Princess Louis of Hesse is expected in April.—*Court Journal*.

Next year the levées will be held by the Prince of Wales, and the drawing-rooms by his Royal Highness and the Princess of Wales.—*Court Journal*.

We understand that all the members of the Royal family will continue to wear mourning after Christmas, but it will be of a slight character. Her Majesty will wear deep mourning for another year.—*Court Journal*.

The Prince of Wales reached Dover on Wednesday, on his return from the Continent, and was warmly received by the loyal barghara of that ancient town. He proceeded to Windsor Castle.

Among the visitors at Windsor during the week have been the Archbishop of Canterbury and the Duke of Somerset.

Prince Alfred was last heard of at Algiers, where he has been received with great distinction by the Duke de Malakoff.

On Sunday morning, her Majesty, the Prince of Wales, Prince and Princess Louis of Hesse, Princess Helena, Princess Louise, Prince Arthur, and Prince Leopold, and the Ladies and Gentlemen in Waiting, attended Divine service in the private chapel. The Rev. C. Tarver officiated.

The committee of the Cabinet, together with his Royal Highness the General Commanding-in-Chief, have, it is said, had two meetings within the last week for the purpose of seeing what room there is for reduction in the next army estimates.

Earl Russell was prevented from attending the Cabinet Council held last week by a severe cold, but he was able to attend at Monday's Council.

Mr. Bright, it generally understood, is in such delicate health as to be under medical orders for rest and retirement.—*Court Journal*.

The Sackville-street Club, one of the principal Conservative clubs in Dublin, at the fullest meeting of members ever held, have elected Sir Robert Peel unanimously; there was not a single black bean. This is an honour which no Liberal Chief Secretary ever received before in Ireland.

Law and Police.

STRICT AND OPEN COMMUNION AMONG THE BAPTISTS.

The case of the Attorney-General v. Etheridge came on again, after several adjournments, before Vice-Chancellor Kindersley in the Court of Chancery on Monday. It will be remembered that the suite relates to Cavendish Chapel, Ramsgate, and is by information and bill at the relation of a lady named Spencer, who contributed upwards of 3,200*l*. towards the chapel, and who associates with her certain persons as plaintiffs, holding the views of Particular or Calvinistic Baptists. The defendants are the minister and some of the trustees, the others being plaintiffs, the cause of suit being that the defendant, Mr. Etheridge, minister of the chapel, had admitted to the Communion of the Lord's Supper persons who were not of the class of Baptists represented by the plaintiffs,—that is, who had not received the rite of baptism when adult, upon a full confession of faith, and by total immersion. The plaintiffs' contention was that by the terms of the deed under which the chapel was held no person not holding Particular or Calvinistic Baptist views or tenets could partake of the Communion in the chapel, which was not of an open, free, or mixed-communion character, but strictly confined to Particular Baptists, although all persons were free to worship there in a general sense. The plaintiffs' case is nearly identical in principle with that relating to St. Mary's Baptist chapel, Norwich, which created so much discussion a short time back, and resulted in the suit of "Attorney-General v. Gould," which was heard and determined by the Master of the Rolls, and the evidence in that case had been adopted and made a part of the evidence in this, the proceedings in that case having been formed into a handsome volume, with elaborate notes, by Mr. Gould, which was referred to during the progress of the case. The works of Robert Hall, Lord Macaulay's and Ofor's "Life of Bunyan," Ivimey's and Dr. Wall's works, and other books of a like nature, besides the Confessions of Faith, were likewise constantly made use of.

Mr. Lloyd, Mr. Hardy, and Mr. Davey appeared for the relator and plaintiffs; Sir Hugh Cairns, Mr. Martin, and Mr. Babington for the defendants.

The VICE-CHANCELLOR said he did not think it necessary to hear the counsel for the defendants. He reviewed at great length the historical evidence submitted to the court as to the practice of strict or open communion amongst Particular Baptists, from which it appeared that from the earliest period in the history of that denomination the question whether non-Baptists should be admitted to partake of the Lord's Supper had been a subject of controversy, and the practice had been constantly changing from strict to open communion, and from open to strict communion, even in the same congregation. The necessary consequence was that the exclusion from the Lord's table of persons not baptized in the Baptist form, was not an essential

doctrine of Particular Baptists. This case might have been decided upon the ground that the Master of the Rolls had decided the same question in "Attorney-General v. Gould," and adverted to the same questions as occurred here,—a fact of which his Honour was not aware until the third day of argument. If, however, he had entertained a different opinion he would have decided in accordance with that opinion, the Rolls being a court of co-ordinate jurisdiction. If he had felt doubts he would have felt bound to follow the decision; but as he agreed with it he must come to the same conclusion and dismiss the information and bill. With regard to the costs, the Master of the Rolls had taken the indulgent course of giving none to either side, and if this had been the first case on the point it might have been a question; but inasmuch as the case signally failed, and the parties knew of the previous decision, he should dismiss it with costs.

MR. DIGBY SEYMOUR.—The action brought by Mr. Digby Seymour, Q.C., M.P., against Mr. Butterworth, publisher of the *Law Magazine* and *Law Review*, for libel, was heard in the Court of Queen's Bench on Tuesday and Wednesday, last week. The libel complained of was an article giving an account of the proceedings of the Benchers of the Temple against Mr. Seymour, and commenting severely upon that gentleman's conduct. The plaintiff was examined, and swore that he was not appointed Recorder of Newcastle in consequence of any vote he gave in Parliament, nor was any pressure used to induce the Lord Chancellor to appoint him Queen's counsel. He denied the truth of the statements of the article in several particulars. On Wednesday, the case was completed, and the jury found a verdict for the plaintiff—damages, 40s.

ACTION AGAINST THE HOME SECRETARY.—An action was partially tried on Friday, before the Court of Common Pleas, against Sir George Grey, as Secretary of State; the plaintiff being Mr. O'Malley Irwin, who sought to recover damages for the injury done to him by Sir George in not presenting to the Queen his petition of right. The case excited great interest in official circles. After hearing the opening speech of the plaintiff, the Judge said the question for the jury appeared to be whether or not Sir George Grey was bound to present the petition. Sir George Grey, on being called, stated that he had submitted the petition to Her Majesty, but, after consulting the Lord Chancellor, he had advised her not to endorse it. The jury intimated that they were satisfied, and returned a verdict for the defendant.

Miscellaneous News.

FOUR AT A BIRTH.—The wife of a gentleman's coachman, named Garrett, was delivered on the 29th of November, at Cranfield, of four girls, three living and one dead; two have since died; the fourth is thriving, and likely to live. The mother is doing well.

SALE OF THE "SUN" NEWSPAPER.—On Thursday afternoon the copyright and good-will of the *Sun* newspaper were sold at the Auction Mart, by Mr. E. Lumley, pursuant to a decree in Chancery, to Mr. Farrer, for the sum of 1,000*l.* The purchaser has also to take, at the sum of 1,420*l.*, the machinery and plant.

CONVICTION OF A CLERGYMAN FOR FORGERY.—At the Nottingham Assizes, on Saturday, the Rev. Thomas Cartwright, a clergyman of great ability, pleaded guilty to a charge of uttering a forged cheque for 20*l.*, in the name of Mr. Peter Drummond, of Stirling. It was stated that he had got into difficulties by living beyond his means. The Judge sentenced him to three years' penal servitude.

AN AUDACIOUS CRIMINAL.—At the Stafford Assizes, on Thursday, John Martin, a notorious burglar, was convicted. He had been six times previously sentenced, and in 1859 to four years' penal servitude. His lordship sentenced him to twenty years' penal servitude. The prisoner (addressing his Lordship): "I hope that you will sit there until I come back again, and I'll bring you a monkey." He then left the dock laughing.

BOARD OF TRADE RETURNS.—The returns for the month of October have been issued. The exports show a falling off of 1,838,075*l.*, compared with October last year. The decline on the ten months of the present year, as compared with the corresponding period in 1861, is, however, only 1,960,973*l.* The total for the last month is 9,846,835*l.*, and for the last ten months 103,519,269*l.* The latter amount is less by 9,437,258*l.* than the exports for the ten months ending Oct. 31st, 1860.

THE UNDERGROUND RAILWAY.—From Farringdon-street to Paddington the whole line is now absolutely perfected and ready in every branch, even down to the liveries of the guards and porters. The usual ten days' notice was given last Friday to the Board of Trade to inspect the mechanism of the signals, and when these have been examined the line will open, and with as much completeness of detail as if it had been twelve months in working order.

LOSS OF THE COLOMBO MAIL STEAMER.—The Peninsular and Oriental Company's steamer *Colombo*, with the mails from Calcutta, China, and Australia, was lost on Minicoy Island, about 445 miles from Point de Galle. The passengers, the crew, and a portion of the mails were saved. The *Colombo* was built about eight years ago, and has since been chiefly employed between Suez and Calcutta. Her commander, Captain A. B. Farquhar, has been long in the service. The company are their own insurers. The portion of the

mails from Calcutta, China, and Australia, saved from the wreck, is not expected to be distributed in London until about the 27th inst.

SURREY CHAPEL POPULAR LECTURES.—On Monday evening there was a good attendance to hear a lecture on "The Sources of our National Greatness," by Handel Coatham, Esq., of Bristol. The Rev. Newman Hall, LL.B., presided. The lecture was replete with information bearing upon the increase of the population and the staple trades of the kingdom, and the skill and energy from whence these resources have been fed. Great applause followed the eloquent lecturer's remarks. Next Monday the Rev. W. Landels will lecture on "Muscular Christianity."

A FACT FOR THE REV. CHARLES KINGSLEY.—A gentleman, well known in Halifax, vouches for the accuracy of the following statement:—A Halifax lady is the owner of some cottage-property in Lancashire, which, in ordinary times, yields her 400*l.* per annum. Last month (November) she visited Lancashire for the purpose of collecting her rents, and received 1*l.* 0*s.* 6*d.*! "which she more than spent upon her starving tenants."—*Manchester Guardian*.

HOSTILE FACTIONS IN IRELAND.—An interesting ceremony took place on Sunday last in the chapel of Emly, when a number of people presented themselves before the altar, and solemnly pledged themselves—first, never to join the factions called "Three-year-olds" and "Four-year-olds;" secondly, never to take part in fights or to throw stones; and, thirdly, never even to mention the names of these factions. This is a gratifying result of the Most Rev. Dr. Leahy's recent pastoral on this subject.—*Times' Dublin Correspondent*.

THE SMITHFIELD CLUB'S FAT CATTLE SHOW was opened to the public on Monday morning, at the New Agricultural Hall, Islington. The judges got through their work on Saturday, and the prizes were all awarded by about eight in the evening, when the doors were opened for a private view by the members of the club and of the press. During the day the Prince of Wales, Prince Louis of Hesse, the Princes Arthur and Leopold, the Duke of Cambridge, the Duchess of Cambridge, and the Princess Mary visited the show. It is one of the best, if not the very best, the society has ever held.

FRIGHTFUL COLLIERY ACCIDENT AT BARNSLEY.—An explosion occurred on Monday, at the Edmund's Main Colliery, between Sheffield and Barnsley. In working the coal a shot was fired at 7 a.m., and lighted an issue of gas, which ignited the coal. The ventilation was damaged, but the men, 250 in number, remained at work. A violent explosion occurred at eleven o'clock, and many of the miners left the pit. A second explosion occurred at one p.m. From fifty to sixty men were then in the pit. Twenty were brought to the surface frightfully injured; the remainder have, it is feared, perished. The pit is on fire, and preparations are being made to flood it with water.

HABITATIONS OF THE WORKING CLASSES IN LONDON.—One of the great evils which most of the cities of Europe have to contend with, and which is especially rife in certain parts of our parish, is, that the houses in which the poor live have not been constructed to meet the wants, comfort, convenience, or health of their families. The great majority of the working classes of this parish do not live in houses, but in parts of houses, which have been constructed only for single families. Parts of houses which ought to be confined to the members of a single family are common, and this conversion of houses intended for single families into the residence of several is a fertile source of the breaking down of those barriers of decency and propriety which are the great safeguards of honour and morality. This close association of several families in one house is productive of immense evil; it prevents proper parental control; it encourages an association of the sexes, which leads directly to one of our greatest social evils, and is one of the most fruitful causes of the spread and fatality of zymotic diseases of childhood, and lays the foundation of the scrofula and consumption, which every year carry off a fifth of all who die amongst us. It is for these reasons that I would earnestly urge upon the vestry, the clergy, and all who are interested in the welfare of the parish, the importance of assisting in carrying out the plans which are now in agitation for improving the dwellings of the poor.—*Dr. Lankester's Report to the Vestry of St. James's, Westminster*.

MR. BUXTON, M.P., ON THE AMERICAN QUESTION.—The third anniversary dinner of the Maldon Liberal Independent Club was held on Thursday evening at Maldon, Mr. T. B. Western in the chair. The principal speech of the evening was made by Mr. O. Buxton, M.P., who returned thanks for the Liberal members of the House of Commons. After referring to European politics, he turned to America, and said he thought the time had come when all ought to be making up their minds as to what we ought to wish for with regard to that great struggle. He heard people saying that they were on the side of the Northerners, or on the side of the South; but he did not think we ought to be content with a vague partisanship like that. In fact, for his own part, he could hardly understand how any Englishman could be a partisan either of the North or of the South in their present aims. Some persons seemed to think that the South put itself beyond the pale of sympathy, whatever the sufferings it might endure, on account of its being a slave-owning nation. He had been told that he was an unworthy son of his father because he did not think so; but his father, with all his anti-slavery zeal, never failed to regard it as the misfortune rather than the fault of the slaveowners that they were in that deplorable position. His father always regarded them as

having a strong claim to consideration, and the *Quarterly Review* itself owned that it was entirely due to him that the proposal to compensate the slaveowners was accepted by the anti-slavery party, who were at that time omnipotent. He did not think, then, that he was a traitor to his father's principles in acknowledging that he should look with abhorrence upon a military subjugation of the Southerners, and he could not wish well to the North in its attempt to subjugate the South by force of arms. Weighing all the contending considerations of the case, it seemed to him that we ought to wish that the North should own herself that the Union was gone for ever, and should offer independence to all that portion of the South lying between the Mississippi and the Potomac. Could that be attained, Texas and all the vast territory lying beyond the Mississippi would before long be freed from the curse of slavery. Slavery would be hemmed in between borders which on the Northern side would every day be narrowing, while at the same time the world would be saved the present heartrending spectacle of civil war.

POWERS OF ENDURANCE.—Captain C. F. Hall has just been narrating before the American Geographical Society his recent Arctic experience while in search of traces of the Franklin expedition, and took the opportunity of introducing to the society the Esquimaux man whom he brought away with him—a hardy hunter, who has been known to stand for three days and nights motionless on the ice beside a seal-hole. Captain Hall described the ability of the Esquimaux to go without food as striking him as quite astounding. He has known them do so for weeks. He heard of an instance in which a party of these intrepid seal-hunters were floated off from the mainland on a pack of ice, and could not return for thirty days, during which time they had not a morsel of food; yet they survived, although even their faithful and wonderful dogs succumbed to the pangs of hunger.

THE ARCHBISHOP OF DUBLIN ON MEDICAL INTOLERANCE.—The College of Surgeons in Dublin, having met to consider the progress which homoeopathy was making, resolved—"That no fellow or licentiate of the Royal College shall pretend or profess to cure diseases by the deception called homoeopathy, or the practice called mesmerism, or by any other form of quackery." "It is also hereby ordained that no fellow or licentiate of the college shall consult with, meet, devise, direct, or assist any person engaged in such deceptions or practices, or in any system or practice considered derogatory or dishonourable by physicians or surgeons." These resolutions were brought under the notice of Archbishop Whately, who has written a very vigorous letter on the subject, of which the following is an extract:—

The truth is, the majority of mankind have no real love of liberty, except that they are glad to have it themselves, and to keep it all to themselves; but they have neither spirit enough to stand up firmly for their own rights, nor sufficient sense of justice to respect the rights of others. They will submit to the domineering of a majority of their own party, and will join with them in domineering over others. In the midst of the disgust and shame which one must feel at such proceedings as you have alluded to, it is some consolation to the advocates of the systems denounced to see that there is something of a testimony borne to them by their adversaries, who dare not trust the cause to the decision of reason and experience, but resort to such expedients as might as easily be employed for a bad cause as a good one.—(Signed) R. DUBLIN.

UNIVERSITY COLLEGE, LONDON.—A session of council was held on Saturday last. The Joseph Hume Scholarship on Political Economy—20*l.* per annum for three years—was awarded to Mr. Theodore Waterhouse. The examiners—Mr. George K. Rickards, formerly Professor of Political Economy at Oxford, and Professor Waley—reported that all the three candidates had shown great proficiency, that Mr. Waterhouse had obtained the first place, that Mr. Job Bradford and Mr. Oswald Hunter were equal, and would have deserved scholarships. The Longridge Prize of 40*l.* for general proficiency in medicine and surgery, was conferred on Mr. William Henry Griffin, by the recommendation of the faculty of medicine of the college. The resignation of Dr. Garrod, of the offices of Professor of Materia Medica in the college, and of physician to the hospital, was tendered and accepted. The council were informed of the election by the faculty of medicine of Professor Sharpey, M.D., for the office of Dean of that Faculty. The desire of Professor Newman, for domestic reasons, to retire from the Professorship of Latin at the end of the current session was announced. The council accepted the resignation with regret at the loss of Mr. Newman's services, and at the severance of the connexion which had so long subsisted between him and the college. It was ordered that the vacancy be advertised, with an invitation to candidates to send in applications on or before Monday, the 23rd March. A communication was received from the Registrar of the University of London, in answer to an application from the college, to the effect that Secretary Sir George Cornwall Lewis, on the recommendation of the Council of Military Education, had approved of candidates who had passed the matriculation examination of the university being considered as qualified for admission as cadets to the Royal Military College at Sandhurst, without further examination, provided they comply in other respects with the regulations dated 1st May, 1862.

In 1820 the consumption of cocoa in the United Kingdom was 276,321 lbs., and in 1861 it was 5,482,023 lbs.

Literature.

SAISSET'S MODERN PANTHEISM.*

There are few voyagers on the sea of speculation—"sounding on their dim and perilous way"—who have not at some time or other sighted the vast seeming-continent of Pantheism. There it stretches, vague and shadowy indeed, but yielding splendid visions of gorgeous cloudland; heights which seem to be illumined with Divine splendours; sweet tranquil nooks, apart from all the fierce agitation and effort of a human life with individual wills and consciences; "celestial temples" commanding a wide prospect of the needless wanderings and strivings in which the rest of men are absorbed! And is there not the flawless inexorable logic of a Spinoza, the siren poetry of a Shelley, the vague dreaming of many a bewildered hour when the uniformity of nature and the littleness of man have weighed on the spirit like a spell, to tempt and lure the unwary on? We hear so much of the "desolating Pantheism" that prevails, the pervasion of our theological literature by so subtle a poison, and of the Protean forms it assumes, that we begin almost to fear lest, ere we are aware, we shall find we have exchanged our God who is our "Father in Heaven," the only stay and refuge of humanity, for some boundless impersonal essence, some infinite complexus of "attributes" and "modes" of being, some "plastic stress" of Nature, which can neither feel for us nor listen to our prayer.

It is the merit of M. Saisset's Essay, now first presented to the English public, that this haunting dread, this threatening spectre, is faced and laid. He himself designated his work "*An Essay on Religious Philosophy*," but we think the English translator has acted wisely in giving it a more distinctive name. We quite agree with him that it is as a searching and fundamental polemic against Pantheism that the Essay has its chief value, especially to an English public. That part of it in which M. Saisset sets himself to the task of construction is less satisfactory than that devoted to demolition. It is only fair, however, to bear in mind that his work is strictly a philosophical, not a religious one. It was originally prepared for the Academy of Moral and Political Sciences, and was a prize essay on the subject, "*Examen critique des principaux Systèmes Modernes de Théodicée*." This will account for the fact that what is specifically Christian scarcely appears at all in the Essay itself:—a circumstance which might otherwise appear strange to those who like ourselves feel deeply, that any treatment of religious questions apart from Christianity is simple impertinence. The Translator has, therefore, done well in adding a few fragments in the form of an Appendix, from the able author's other works, in which this deficiency is to some extent supplied, and the mind relieved from a dissatisfied impression.

M. Saisset has, according to the conditions prescribed by the Academy, confined himself to the modern Philosophies of Religion. He begins with Descartes, and presents us with an admirable critique—written with that eloquent perspicuity of which French literature alone seems to possess the secret—of the principles of the Cartesian philosophy. It is shown that while Descartes himself was unquestionably a devout Theist, the abstract and *a priori* character of his theories of the universe do as undoubtedly present some affinities with the Pantheistic hypothesis. This tendency comes out in all its fulness in the system of his so-called disciple—the choregus of Pantheism, Spinoza. The author's expositions of the doctrine of this extraordinary and acute thinker is one of the most valuable portions of the Essay. Voltaire has somewhere said that Spinoza's work was no dangerous one because so few people were capable of reading it. If this view of the matter were correct, the prudence of publishing so lucid an exposition might indeed be doubted. But we have no such fears. Pantheism stands or falls with Spinoza; and we are thankful to M. Saisset that he has not shrunk from grappling with a formidable antagonist. The strength of Pantheism has lain in two things—first, its approximation, especially in phraseology, to the sublimest conceptions of an Infinite and Eternal Being; and, next to that, in the almost impregnable envelopment of vagueness in which it has encompassed itself. The loftiest and most devout of Theistical writers at times use language which borders on that of Parmenides, of Spinoza, of Hegel. To say that "All is God" is not

always seen to be different from saying that "God is All." But as for the windy phrase with which a pretentious philosophy tricks itself out—such as "the necessary identity of contradictions,"—"God first coming to consciousness in man," and the like, how long would they have been allowed to affront the intelligence of mankind, were it not that we are too modest when our neighbour talks nonsense to believe that it is nonsense? What is that redoubtable equation $\text{Sein} = \text{Nichts}$ or Being No-Being, when the *entente des mots* has the wind let out of it, but to say that Being must be some kind of being or else no being at all? Nothing is too absurd to be formulated. We should wrong so comparatively sober a thinker as Spinoza, however, if we were to impute to him such absurdities.

The theory of Spinoza is faultless:—"in se totus, teres atque rotundus":—it is only when the attempt is made to apply it to the facts of consciousness and individuality—as M. Saisset powerfully shows—that it breaks down. If Spinoza be right, man is but the star-like concentration of dim nebulous forces of life and sensibility: and for a mathematical theory of the universe like his, which comprehends in one wide formula alike that which is conscious and that which is unconscious, this will do perfectly well. But the subtle essence of personality defies so coarse an analysis and appeals to a higher test. The theory of Spinoza too, as M. Saisset further shows, is guilty of the primary error of all Pantheism—its *εἰς τὸν ψεύδος*—the attempt to know the unknowable; to develop a science of the Absolute. Here some of M. Saisset's reasonings remind us of the late Bampton Lecture on a cognate subject: but M. Saisset is more Platonic, which means more catholic, in his philosophy than Mr. Mansel, and writes always in a strain fitted to conciliate and convince. No doubt there are absurdities connected with Pantheistic thought which deserve simple laughter: but it should never be forgotten that here is the enchanted ground which breathes the most intoxicating spells for the greatest and most powerful minds;—that Pantheism is indeed, as M. Saisset observes, "the great intellectual heresy," and the one, therefore, which needs, above all others, to be dealt with in a spirit of respectful, though firm and uncompromising, hostility.

Pantheism is not, however, the sole subject of M. Saisset's Essay. From Spinoza he proceeds to discuss the metaphysics of the English school of Newton and Clarke; the Theodicea of the universal Leibnitz; and the Kantian doctrine of the illusoriness of the phenomenal as a postulate in order to the establishment of the reality of the ideal. We do not know where a more clear and concise account is to be met with of what those giants of thought, who, along with Plato and Aristotle, "rule our spirits from their urns" is to be found than in this volume. The author has given many years of a vigorous and athletic mind to the most profound of subjects, and it has not been in vain.

The second volume consists chiefly of short essays or "meditations" on the great topics of thought presented in the foregoing review of metaphysical systems. One of the most peculiar points in M. Saisset's own doctrine is his theory of the immensity, in time and space, of the universe; which is confirmed as far as possible, he urges, by the revelations of the telescope and microscope. Into this subtle question we shall not of course enter; but we cannot help saying that, in our opinion, his solution of Kant's well-known "antinomy" on the point is complete.—By the way, how could the editor allow the printers again and again to put it *antimony*, "the thesis" and *anti-thesis* come into collision and produce an *antimony*, as if the famous dilemmas of the philosopher of Königsberg were a kind of mineral precipitate (II. 132)! To the "meditations" is added a short critical essay by the original translator, which well appreciates and sums up the conclusions of the author.

We consider this to be one of the most valuable philosophical works introduced to the English student by the Messrs. Clark. It stands alone in its speciality as destructive of Pantheistic philosophy, and thus supplies a deficiency in our literature. There has unfortunately been a little "hitch" in the publication; the publishers and the original translator differing in the view taken by them of the province of an editor. This led to the employment of a different, though "friendly" hand in the latter part of the work; a change by which we are assured (by the original editor we presume) the public will be no losers. The name of the gentleman in the first instance announced as responsible for the work was the Rev. W. Alexander, of Brasenose College, Oxford. That of his *collaborateur* is not given; nor are we able to allot to the right quarter the blame of some not very creditable errors of the press. Some lines quoted by the editor from Voltaire (p. 93) are so metamorphosed as to make their restoration an ingenious pro-

blem. We have solved it in the following way:—

"Alors un petit Juif, au long nez, au teint blême
Caché sous le manteau de Descartes son maître,
Marchant à pas comptés, s'approcha du grand Être :—
'Pardonnez-moi,' dit-il, 'en lui parlant tout bas,
Mais je pense, entre nous, que vous n'existez pas!'"

The lines refer to Spinoza: whose refusal to see the evidence of Will and Design in the universe shocked even Voltaire.—These flaws diminish the permanent value of an excellent book. Apart from such minor defects the translation reads well and appears to be carefully executed. In spite of the assurance that "the public will lose nothing by the withdrawal of the original editor," the second volume appears to us somewhat less satisfactory than the first. There is less freedom about the style, and sometimes it is evident that the translator has contented himself with the literal equivalent which came first to hand, without caring sufficiently whether it fully represented the French or was idiomatic English. The Messrs. Clark have of late shown so laudable an anxiety to raise the character of their translations for accuracy and literary merit generally that it is with regret we even so far qualify our praise of the present volumes.

THE SECRET LAWS OF PHYSICAL CHANGE.

A work addressed to men of science, on the ultimate problem of terrestrial physics—a work involving the higher mathematics, and large and accurate acquaintance with the various branches of physical science—is not, we venture to say, the sort of literary performance that the general public would expect from the well-known evangelical clergyman, the Rev. T. R. Birks. But such a work, greatly to the credit of his powers and habits of study, he has just issued; containing the elements of a theory on which he has bestowed some twenty-eight years of inquiry: and it is offered to the thoughts and criticism of scientific persons, "with the strong hope that it will be found to supply the true key to many of the undisclosed mysteries of nature, which have hitherto baffled all attempts at harmonious and consistent explanation." We are not sure that we ourselves appreciate justly the reasoning of the author: and it is impossible to make it intelligible to those who have no scientific culture. But we shall attempt to indicate its purpose, and to point out some of "the interesting lines of speculation which it opens up," and shall adhere as closely as possible to its own words.

Science has lately arrived at the conclusion, that all the subtler influences of nature—light, heat, electricity, magnetism, chemical affinity, crystalline polarity—are intimately related to each other. Theories have been proposed, to explain separately the classes of these phenomena; but they are felt to be insufficient; and the best thinkers on physical subjects wait for some great discovery that may give unity to their knowledge, and reveal the secret laws of physical change. The inadequacy of existing theories is known to everyone who has studied electricity, magnetism, or heat. For instance (Mr. Birks argues), the hypothesis of two electric fluids, however plausibly applied, leaves it wholly unexplained why these two fluids should combine with matter, and what are the laws of their combination; while the supposition itself, of two such fluids differing only by a positive and negative sign, is very remote from natural probability. Again, magnetism has been referred to spiral systems of electric currents; but the postulates needful to the theory are so far from simple and luminous that they have none of the characters of a true natural law. And again, though the theory, that heat is a fluid condensed around the molecules of matter and radiating constantly from one part of it to another, has been supported by the ablest inquirers, the later discoveries of the polarisation of heat, and of its equivalence with mechanical force, have almost wholly banished the notion that it is a distinct and separate fluid. The true nature of electricity, magnetism, and heat, certainly has yet to be discovered.

Attempts have been made to propound some view of the constitution of matter which may satisfy the requirements of these and other phenomena. Most of them have had a complex and arbitrary character, and have been practically without value. The true principles of inductive inquiry forbid contentment with such theories. There are simple axioms by which all physical speculation must be tested: as, that the evidence of the truth of any hypothesis is its fitness to account for all the phenomena, and its simplicity—that the simplest hypothesis is to be first tried the more complex only when the simpler has failed—that the first step in the proof of the

* *Essay on Religious Philosophy*. By EMILE SAISSET, Professor of the History of Philosophy in the Faculty of Letters of Paris. Translated, with Marginal Analysis, Notes, Critical Essay, and Appendix. 2 Vols. Edinburgh: Clark.

* *Matter and Ether*. By Rev. T. RAWSON BIRKS, M.A. Cambridge: Macmillan and Co.

hypothesis is taken when it can be shown to produce, by natural consequence, all or nearly all the classes of phenomena which a true theory is wanted to explain—and that it becomes almost certainly true when, on being developed, it yields variety of results which agree with the results of direct experiment. If these axioms be applied to the problems of physical science, they at once threaten to sweep away all the specific fluids that have been conjecturally proposed, each for one limited class of phenomena—the two electricities, the fluid of heat, and the magnetic fluid.

Over against these attempts, Mr. Birks places the modern discoveries in optics; as, first, seeming to exclude the notion that one kind of matter will account for all the phenomena of the universe; and then, positively, seeming to compel the admission of a luminous ether, besides matter, of immense elastic force.

So, also, the phenomena of cohesive force and solidity, viewed relatively to the law of gravitation, require either a modification of the law of gravitation for small distances, or the admission of some other substance, distinct from matter on which those phenomena depend. Newton, in the closing words of the *Principia*, recognised this "subtle spirit which pervades dense bodies"; and almost prophesied, says Mr. Birks, "the direction of the second main series of physical discovery." This ether is self-repulsive; is diffused widely throughout all known space; dual particles of matter and ether combined inseparably constitute the ultimate elements of all ponderable substance; but free ether greatly exceeds in quality the amount of ponderable matter; it acts on matter, and is acted on by it; it has a pressure on any surface that is immensely great; and it develops the phenomena of the so-called imponderables, through variations of its repulsive force more rapid than the affinity of matter for ether, and influenced by distance and density of masses, or some special change with reference to their charge of attached or combined ether.

This, then, is the germ of the theory that he has to present—the double admission, of ponderable matter, and of luminous ether, as sufficient to explain all the phenomena; so that the recognition of any farther varieties or of fundamental diversities in matter itself, or of many distinct and unchangeable material substances, is opposed to the true laws of a sound induction.

Progress in the inquiry here requires that we form a clear and definite conception with regard to the real nature of both these kinds of substance, and the laws of mutual action which may be supposed to exist between them,—this is the first part of the author's investigation. Then it may be attempted to trace out, in order, the main consequences of the fundamental hypothesis, and their correspondence with the known phenomena of physical change,—this is done in the later and popularly (if that word can be used of such an inquiry) more interesting portion of the book.

One of the first interesting results of this theory, viewed from the popular side, is, its illustration of the old arrangement of *four elements*, which placed a fourth region of fire above the solid, liquid, and gaseous constituents of our globe—that is, in the language of this hypothesis, recognised in the element of fire that *igneous* or *etherial* substance which is the subject of the modern doctrine of imponderables, and which is a distinct form of matter from earth, water, or air.

Again, we have at present known to us some sixty species of unresolved substance, which are now called elements:—but which are more than suspected not to be distinct and inconvertible, kinds of substance, wholly incapable of transmutation; but rather represent an imperfect and provisional stage of chemical analysis. Mr. Birks's theory leads to the doctrine that these chemical elements are compound, and mutually convertible under favourable circumstances of extreme pressure or electric force; and thus is opened a wide field of inquiry with regard to several classes of phenomena of which the causes have been hitherto unexplained. He says:

"All the varieties which chemistry makes known to us, on the present view, are the results of special arrangements of centres of force; and are included between two extremes, the free ether of planetary space, and the strong compression of the central portions of the sun, the earth, and the other planets. Nature is thus like a tree of which the roots are hidden from sight, deep towards the earth's centre, while its lightest blossoms are in the heights of the atmosphere, bordering on the ambient ether; and the stem, the branches, and the foliage, are the various minerals of the solid strata near the surface, and the liquid elements and gases of the sea, the land, and the air. Chemical composition is included within these limits, and probably disappears alike under the intense pressure near the centre of the earth, and in the diffused and exceedingly rare matter which remains still uncondensed throughout the solar system."

Mr. Birks also attempts to show, at considerable length, that even a first and rough application of his theory to the best-ascertained facts of electrical distribution, yields results equally, and

perhaps more, conformable to experiment than the fluid theory; and further, that all the main phenomena of electro-magnetism can be solved on mechanical principles: but, as we have refrained from attempting to state accurately the theory and its proofs, these results cannot be here expounded. Very interesting applications of the hypothesis are also made to the central heat of the earth—(which on the present view of matter and ether, is only a result of the pressure due to its mutual gravity, and to the condensation by which the attacked ether is forced outwards and upwards from the parts nearest the centre),—to the formation of mineral veins,—to the striking geological fact of the special development of some chemical element or compound at particular eras of the earth's history,—to the saltiness of the ocean,—to the constitution of the atmosphere: most of these seeming to afford remarkable illustration of the first principle of the theory, that all the elements are convertible under proper conditions of pressure or electricity.

A verdict on this book can be given only by the most competent scientific authorities. We ourselves pretend to no more than to stand on its threshold, to catch a meaning in it, and to see that many facts of science gain a new significance and simplicity from the theory, if true. Men of science may, for aught we can predict, declare it to be all moonshine. But it takes something of a moon to make so much shine. And, anyhow, it is very interesting as a speculation.

BRIEF NOTICES.

Notes on the Gospels, Critical and Explanatory. By MELANCTHON W. JACOBUS, Professor of Biblical Literature in the Western Theological Seminary, Pennsylvania (Oliphant and Co.). The object of these notes is "to bring together the results of Biblical investigation, so much increased of late, and to lay them in the 'very path off Sabbath-school teachers and scholars.'" This is done with full knowledge and excellent judgment, with clearness, and brevity, especial attention being given to the exhibition of the Gospel Harmony, and the elucidation of distinct narratives or discourses regarded as wholes. We heartily rejoice to see the book, and to commend it to teachers. It is far in advance of Kitto and Barnes's Notes. It deals with the essential matter of the Gospels more discerningly and firmly, and less with the externals and the accessories, than those popular annotations. Dr. Kitto first introduced, in his "Pictorial Bible," that illustration of the topography, natural history, manners and customs, and so on, of the Bible, to the exclusion of any consideration of its real meaning; Barnes adopted a great deal, too much of that element; and from them it passed into our Sunday-schools, where picture-making, antiquities, and curiosities of Eastern life, have terribly overlaid moral and religious truth,—and this, even in the model teaching of those who have gone about to instruct others how to teach. Mr. Jacobus's book does not neglect these accessories; but its great distinction is, that it aims at ascertaining the precise meaning of the words, and at the development of the progress of thought, and of the inner connexions of narrative, with a view to definite instruction from each section into which the text of the Gospel is divided. His matter is perfectly digested—we never read, as in Barnes, half-a-dozen times in a page, "the idea is," or "the meaning is," and then find that these ideas or meanings are contradictory to each other. We hope other volumes from so judicious a popular writer will soon follow.—*Our Feathered Friends: The Birds of Song:—The Birds of Prey.* By H. G. ADAMS. Two Volumes. ["Books with a Meaning."] (J. Hogg and Son.) However willing one is to be pleased with books that bring together pleasant descriptions and striking facts in natural history, together with almost the whole poetical celebration of the subjects treated that our literature contains, there is something annoying in the very feeling that one is reading a simple *paste-and-scissors* book. Mr. Adams's books are no more. His own prose is scanty and feeble; his verse is less describable, and not more pleasant. He has the merit of leaving nothing unread or unappropriated that may serve his book-making designs. Even the lately completed "Book of Home Pets"—a boy's book that we have praised, but not an authority in natural history—is laid under contribution by him. Throughout each volume we have everywhere the general effect of strongly-contrasted patchwork; and the sort of linking that we find is, "Mudie says," "Bechstein pronounces," "Bolton says," "Blyth also says," "Knapp thus praises," "In Miss Waring's *Minstrelsy* the following occurs," "Macgillivray describes," "Colonel Montagu records," "Jennings describes," and so on—all these phrases now extracted being found in the course of the single description of the woodlark! Mr. Adams appears to have only a book-knowledge of birds; and no one can get anything like scientific or thoroughly accurate information from him. The woodcuts, except the frontispieces, do not appear to have been executed expressly for these works; if they have been, so much the more are they unsatisfactory.—*Eyes and Ears.* By HENRY WARD BEECHER. (Sampson Low and Co.; Strahan and Co.) This volume consists of papers reprinted from a weekly newspaper, where they appeared under the title of "Thoughts

as they Occur, by one who keeps his Eyes and Ears open." The author repudiates all pretension to study and finish; his sketches are fragmentary and careless; conveying the impressions of happy hours, the moods and musings of passing moments. They are full of things manly, sensible, humorous, pathetic, trifling, profound, pious: the author's own nature is rich, and there is plentiful variety in its literary fruits. Slight as these papers are, they may soothe sad hours, instruct serious ones, and brighten those that are gayest. They can hardly fail to nourish the love and enjoyment of nature, and to quicken genial and earnest feelings towards our fellow-men. We are sorry to be obliged to add, that they are sometimes rather spasmodic, and sometimes rather vulgar in tone.—*Our Companions in Glory: or, Society in Heaven contemplated.* By Rev. J. M. KILLEN, M.A., author of "Our Friends in Heaven." (Edinburgh: A. Elliott.) The contents of this book are scarcely what might be expected from the title. There are some hundred pages on the "Vision of God," and "Personal Intercourse with Christ"; eighty more on "the Cherubim"—a subject but little appropriate, however strong its claims to new elucidation; some thirty on "Angels"; and three chapters, of much narrower compass, including little more than a hundred pages, on "The Society of the Redeemed in Heaven," "The Ministry of Heaven," and "Our Children in Heaven." The author adheres rather closely to Scriptural representation; but, however little he may be conscious of it, his interpretations and combinations of Scripture have an element of speculation, though he wished to avoid it. We have been pained to observe that his chapter on "Children in Heaven," contains such shallow and outrageous sophisms as, that if infants are not held to have "transmitted guilt," there is no accounting for their death, and no possibility of their having the benefits of Christ's salvation; and that the deceased children of *believers only* are saved, being "federally holy," while the children of unbelievers, dying in infancy, cannot be supposed to be saved, "without taking the promises which belong only to the children of the covenant and appropriating them to the wicked," which is denounced as "prostitution, a sad desecration, and a most pernicious thing to the wicked themselves." The author even seems to think that if all who die in infancy were saved, there would be good ground for infanticide; and that "degraded females" and "heathen mothers" would be exousable for the destruction of their children. It is a narrow mind, a "malignant theology," and a spirit wholly unlike the Gospel's, that, in our honest judgment, these passages betray. Otherwise the book has much to commend it.—*Post-office London Directory, 1863.* Kelly and Co. The present issue of this indispensable annual is larger by some fifty pages than its predecessor. Though the Directory was well-nigh perfect before, many improvements and additions have been made, including an introduction which contains a short guide enabling the reader easily to utilise its vast stores of information. Amongst the new matter are lists of vestry clerks; and in the Conveyance Directory to every place mentioned in the Census Returns has been added the number of inhabitants. The entire volume has been carefully revised throughout, and the corrections brought down to the latest period. The Directory for 1863, is a monument of industry and simplicity of arrangement.

MR. HERBERT SPENCER AND THE NATIONAL REVIEW.

In a recent notice of the *National Review*, we quoted a passage from an article on Mr. Spencer's new treatise on "First Principles," which we now find misrepresented that author's declared views. On the authority of the paper referred to, we spoke of his system as "a religion of negations." In justice to Mr. Spencer, we gladly quote from a letter he has written to the *Athenæum* which shows that such a description of his system is not correct, and accurately conveys the real drift of his volume:—

At the outset I have given *a priori* reasons for concluding that men's religious beliefs must contain a "soul of truth"; saying, among other things, that there exists a *religious sentiment*, and that this must have a sphere and a function (p. 15.) Proceeding next to examine the various hypotheses respecting the origin and nature of the Universe, I have pointed out that the propositions of Atheism, Pantheism, and Theism, are all logically untenable. Here I have quoted arguments from the Rev. H. L. Mansel, showing, as he says, that "the fundamental conceptions of Rational Theology" are "self-destructive" (pp. 39-43). At the same time I have urged that all these inadequate explanations of the Universe are testimonies to "the omnipresence of something which passes comprehension" (p. 45). Having shown how all the ultimate scientific ideas—space, time, matter, motion, and force—lead, when analysed, down to a mystery, and thus also testify to "the omnipresence of something which passes comprehension," I have gone on to contend, against Hamilton and Mansel, that our consciousness of this omnipresent incomprehensibility is not *negative* but *positive* (pp. 87-97). I have aimed to prove that though "by the laws of thought we are rigorously prevented from forming a conception of absolute existence, we are by the laws of thought equally prevented from ridding ourselves of the consciousness of absolute existence" (p. 96); and that our belief in this absolute existence, this inconceivable reality, has the highest validity of all beliefs. Lastly, I have argued that "in this consciousness of an Incomprehensible Omnipresent Power, we have just that consciousness on which Religion dwells. And so we arrive at the point where Religion and Science coalesce" (p. 99).

BOOKS RECEIVED.

Stories of Old Smith, Elder, and Co.—Calvin: His Life, Labours, and Writings. T. and T. Clark.—Boughton Grange, and Letters of William Cowper. Religious Tract Society.—Realities. Yapp.—Shakespeare's Songs and Sonnets, The Stories that Little Breeches Told, Kingston's Annual for Boys (1863), Peter Parley's Own Life, Snow Flakes, the Parlour Gardener. Low, Son, and Co.—Books for Christmas (8). Macmillan and Co.—The Dead Look. Virtue Brothers.—Goodwin's Works. Nichol.

Poetry.

AN APPEAL FOR THE UNEMPLOYED.

Britons! rouse your hearts to pity!
Hear ye not the anguish'd cry
Of our famish'd Western brethren?
Haste to save them ere they die!

Do ye say our nation's treasury
Is already drain'd and low?
Cease your useless preparation
To repel some shadowy foe!

Do ye dread a stern invader
Wafted o'er the Gallic tide?
Rather fear ye Fever stalking
With gaunt Famine at his side.

Lavish not uncouth millions
On yon war-ships framed for strife:
Speed them to your famish'd brethren,
Freighted not with Death but Life.

Flash ye not the idle powder—
Leave to rust the empty gun:
Mid these ranks of patient sufferers
Nobler triumphs may be won.

Needs our coast nor tower nor bastion:
God has girt it with the sea,
And has given the waves for ramparts
To the island of the free.

Let the keels of commerce plough them,
Bearing wealth from every strand;
Peace and Plenty, Love and Labour,
Scattering gladness o'er the land.

O! may He who rules the nations
Bid the awful conflict cease;
Soothe to rest each furious passion,
Calm each angry heart to peace;

Strengthen every drooping spirit
On His power each care to cast,
In His love to find a refuge
Till this storm be overpast.

Newcastle, November, 1862.

LILLIAS.

LITERATURE AND ART.

It may not be generally known that the new work, "Through Algeria," is the production of Miss Crawford, daughter of the late Mr. Sharman Crawford, formerly member for Rochdale.

The retiring pensions for Royal Academicians will be raised from 100*l.* to 200*l.* a year. Mr. E. H. Baily, the sculptor, and Mr. A. Cooper, have just allowed themselves to be superannuated.

A Paris correspondent of the *Nord* states that the Emperor Napoleon is still at work upon his "Life of Cæsar," and that the public are very anxious to see the first volume, which has been long announced.

A change has taken place in the editorship of the "National Review." One of the joint editors retires in order to devote more attention to the *Spectator*, where his hand is so well known, and his place on the *National* is filled by an accomplished and learned fellow of one of the leading colleges of Oxford, a Professor in one of our London colleges.

Cleanings.

The largest party in all countries is not the aristocracy, nor the democracy, but the mediocracy.

Life is a lottery; but he who draws many corks won't be likely to draw much else.

Idle men and swine are equally valueless in life; but the latter, unlike the former, have a value after death.

The human heart is like a feather-bed; it must be roughly handled, well shaken, and exposed to a variety of turns, to prevent its becoming hard.

Beware how you become personal; an insult offered to accident or deformity is rarely forgiven, and never forgotten.

It is somewhat singularly fitting that to the query, "Is pity love?" the anagrammatic answer is "Positively."

A lady complaining that her husband was dead to fashionable amusements, he replied, "But then, my dear, you make me alive to the expense."

"Have you 'Watts on the Mind'?" inquired a customer of a bookseller's apprentice. "No, sir," replied young Green, "but I have warts on the hand."

Some tourists just returned to Southampton from the Rhine found the words, "How's your poor feet?" written by some cockney traveller "on the castle crag of Drachenfels."

The 76th asteroid has been discovered by M. D'Arrest, of the Observatory at Copenhagen. M. D'Arrest proposes a name from the Scandinavian mythology—*Freya*.

Bulwer Lytton says:—"Some of the neediest men I ever knew have a nominal 5,000*l.* a-year. Every man is needy who spends more than he has; no man is needy who spends less."

A minister of doubtful morals, putting his hand upon a young urchin's shoulder, exclaimed, "My son, I believe the devil has got hold of you." "I believe so too," was the reply.

Although the bathing season in Hyde-park is now over, there are still from twenty to fifty persons who bathe in the Serpentine every morning, no matter how inclement the weather.

The *Almanach de Gotha* for 1863 maintains King Francis II. as sovereign of the Two Sicilies, and the Pope as the possessor of the three provinces which have been taken from him.

Numerous flights of wild geese, coming from the north, have appeared in the islands on the Lower Loire in France. Their appearance is supposed to herald an early and severe winter.

The Chinese have no word which will compare with our English word "Amen." They say, instead, "Sin yenen ching sing"—"The heart wishes exactly so."

It is, says an American paper, a very erroneous imputation upon one of our prominent politicians that "he drinks hard." There's nothing in the world he does easier.

During the hearing of a case in the Court of Exchequer, lately, it transpired that Léotard, the performer on the trapèze, is paid a salary of 200*l.* weekly and an additional 20*l.* for every performance away from the Alhambra.

Some German chemists are said to have discovered that starch, by being peculiarly treated with nitric acid, becomes converted into an explosive substance, which promises to supersede common gunpowder. Thus starch, if employed for warlike purposes, will prove a stiffening for many a tall fellow.

In answer to the question of a person who said to him, "How many sermons, Mr. Hall, do you think a man may get up in a week?" "Well," said Robert Hall, in his own characteristic way, "if he is a great condenser and a deep thinker he will get up one; if he is a man of ordinary abilities he will get up two; but if he is an ass, sir, he will get up six."

A TOUGH ONE.—Some one has achieved the long-sought feat of making a Latin hexameter in a single word; that is a word whose syllables have exactly the "quantities" which are required to "scan" properly. The word is "indeleticolorificabilitudinitatem,"—"indelibility," or "unwashoutableness"—which "scans" well, and is at any rate one of the longest words one is likely to meet with, even among German compounds.

An Arab from Algeria was one of a party of French gentlemen who sat down to a dinner some few weeks back at Richmond. After taking his own frugal meal of vegetables and fruit and water, and after having spent three-and-a-half hours in contemplating the process of dining as enacted by his companions, the desert-born gentleman begged to know if that was civilisation.

SIX IMPORTANT RULES.—The following admirable rules of conduct are the injunction of the excellent Mrs. Fry:—"1. Never lose any time; I do not think that lost which is spent in amusement or recreation some time every day; but always be in the habit of being employed. 2. Never err the least in truth. 3. Never say any ill of a person when thou canst say a good thing of him; not only speak charitably, but feel so. 4. Never be irritable or unkind to anybody. 5. Never indulge thyself in luxuries that are not necessary. 6. Do all things with consideration; and when thy path to act right is most difficult, feel confidence in that Power alone which is able to assist thee, and exert thy own powers so far as they go."

A GAROTTE STORY.—A ridiculous story, *apropos* of garotters, is now being told in London. A very timid man, resident in the suburbs, always carries a loaded stick, and is constantly on the look-out. The other night, as he was walking home, near his house, a man pushed rudely against him. The timid gentleman, with great presence of mind, immediately struck him a severe blow with the loaded stick, and the man ran off, leaving his hat behind him. The timid man, greatly elated, picked up the hat, and read on the lining the name of one of his intimate friends. Dreadfully shocked, he at once hastened to his friend's house to explain matters. He was received at the door by his friend's wife, who, in a voice inarticulate with sobs, said, "Oh, I am so glad to see you! Poor Edward!—in bed upstairs!—covered with blood!—he's been garotted!"

DR. JOHNSON ON PUNNING.—I remember, many years ago, reading an anecdote of Johnson's dislike to punning, and his witty rejoinder to an observation of Boswell's thereupon; but as "N. and Q." had then no existence, I did not "make a note on't," and the source of the anecdote has passed away from my memory. The story was told in the following way:—"Sir," said Johnson, "I hate a pun. A man who would perpetrate a pun would have little hesitation in picking a pocket." Upon this Boswell hinted that his "illustrious" friend's dislike to this species of small wit might arise from his inability to play upon words. "Sir," roared Johnson, "If I were punished for every pun I shed, there would not be left a puny shed of my punnish head."—*J. P. Phillips in Notes and Queries.*

Births, Marriages, and Deaths.

BIRTHS.

KEYWORTH.—Nov. 25, at Birmingham, the wife of Dr. John White Keyworth, of a son.
CHANCELLOR.—Nov. 29, the wife of the Rev. H. J. Chancellor, of Salisbury, of a daughter.
DAVIS.—Dec. 4, at Abbey-wood, Kent, the wife of Mr. Ebenezer Davis, of a son.
MILLER.—Dec. 5, at Long Sutton, Lincolnshire, the wife of the Rev. Josiah Miller, M.A., of a daughter.
MILSTED.—Dec. 8, the wife of W. H. Milsted, Esq., of 40, Bishopsgate street Within, of a son.

MARRIAGES.

MUMBY-SKINNER.—Sept. 2, at the Independent Chapel, Prahran, Australia, Benjamin, second son of Mr. J. Mumby, of Windsor, formerly of St. Ives, Hunts, to Elizabeth, second daughter of Mr. Jacob Skinner, of Prahran, formerly of Croydon, Cambs.
DYKE-WELSH.—Nov. 23, at High-street Chapel, Merthyr Tydvil, Mr. William Dyke, of Merthyr, to Harriet Eliza, second daughter of Mr. J. Welsh, of White-street, Pennywell-road, Bristol.
MEKINES-FAWCETT.—Nov. 26, at Windsor-lane Chapel, Knaresborough, by the Rev. R. R. Redman, Mr. John Mekines, to Miss Mary Ann Fawcett, both of Ripley, near Harrogate.
ANDERSON-RUSHMER.—Nov. 27, at the Congregational Chapel, Lowestoft, by the Rev. R. Lewis, Mr. Alexander Anderson, to Miss Susan Beaumont Rushmer, both of Lowestoft.
SMITH-KING.—Dec. 1, at Princes-street Chapel, Norwich, by the Rev. J. Alexander, Mr. Benjamin Smith, of that city, to Matilda Smith King, eldest daughter of Mr. William King, of Sarumundham.
BERRY-BAKER.—Dec. 2, at Mansfield-road Chapel, Nottingham, by the Rev. J. F. Stevenson, M.A., George Henry, son of Joe Berry, Esq., Old Trafford, Manchester, to Margaret Anne, only daughter of F. B. Baker, Esq., Arboretum, Nottingham. No cards.
THOMPSON-WALKER.—Dec. 3, at New Windsor Chapel, Salford, by the Rev. T. G. Lee, Mr. James Thompson, of Pendleton, to Margaret, only daughter of Mr. John Walker, Kelvin-grove, Seadley.
GOODBODY-ELLIS.—Dec. 3, at the Friends' Meeting-house, Pickering, Lewis F. Goodbody, of Drayton Villa, Clara King's County, to Catherine Ellis, daughter of James Ellis, Esq., of High Hall, Thornton, Yorkshire. No cards sent.
POOLEY-HENDREY.—Dec. 4, at the Independent Meeting-house, Burnham-market, Mr. Clement Pooley, to Mrs. Martha Hendrey, widow of the late Mr. George Hendrey, of the above place.
WRIGHT-WARREN.—Dec. 4, at the Independent Chapel, East Dereham, by the Rev. G. R. Williams, Mr. Adam Wright, to Maria Jane, daughter of Mr. Samuel Warren.
EGLINTON-PELHAM.—December 6, by the Rev. W. W. Ellis, at 17, Arlington-street, by special license, the Earl of Eglinton and Winton, to the Lady Sophia Anderson Pelham, only daughter of the late Earl of Yarborough.

DEATHS.

MACLEOD.—Nov. 25, at Glasgow, the Rev. Norman Macleod, D.D., minister of St. Columba parish, one of her Majesty's chaplains, and Dean of the Chapel Royal, in the seventy-ninth year of his age, and fifty-fourth of his ministry.
ROBJOHNS.—Nov. 26, aged twenty-one years, at Tavistock, Devon, Mr. John Howard Robjohns, brother of the Rev. H. T. Robjohns, B.A., late of Bowdon.
FOSTER.—Nov. 27, at Peak-hill, Sydenham, Martha, third surviving daughter of the late William Foster, Esq., of Hauxton Mills, Cambridge.
DANIELL.—Nov. 29, at his residence, Dumpton Hall, near Ramsgate, Kent, the Rev. J. Mortlock Daniell, aged forty-nine.
WITTON.—Nov. 29, at Denham, near Eya, in the 100th year of his age, Mr. William Witton, farmer. The deceased retained the full use of his faculties to the last.
BENNETT.—Dec. 4, at his residence, 49, Gibson-square, Islington, the Rev. James Bennett, D.D., in the eighty-ninth year of his age.
DELF.—Dec. 4, at Topcroft, Norfolk, Samuel Delf, Esq., in his eighty-first year.
TEMPLE.—Dec. 5, at Upper Norwood, Surrey, in the thirty-fourth year of his age, Frederick George, eldest son of the late Fredk. Temple, Esq., of Guildhall, and Upper Norwood, Surrey.
EDGAR.—Dec. 6, at Uxbridge, in her thirty-sixth year, Louisa, youngest daughter of the late John Edgar, Esq., of Stone House, Forest-row, Sussex.
JEPPS.—Dec. 6, Louisa Mary Jepps, eldest daughter of Mr. Thomas Jepps, of Royston, Cambridgeshire.
ASHBY.—Dec. 7, Frank Walden Ashby, only son of the Rev. John Ashby, Stony Stratford, in his twelfth year.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Dec. 5.

ISSUE DEPARTMENT.

Notes issued ..	228,744,105	Government Debt	£11,015,100
		Other Securities ..	3,654,900
		Gold Bullion	14,094,105
		Silver Bullion	—
	228,744,105		228,744,105

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11,084,517
Reserve	3,074,709	Other Securities ..	19,333,241
Public Deposits	8,195,360	Notes	8,989,820
Other Deposits	18,649,958	Gold & Silver Coin	915,709
Seven Day and other Bills	800,260		
	£40,273,287		£40,273,287

Dec. 4, 1862.

M. MARSHALL, Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 8.

The supply of English wheat at this morning's market was good, and imports from abroad continue liberal. The trade was without animation, and sales of English wheat were made slowly at previous rates. Business in foreign wheat was limited to retail sales, which were at last Monday's prices. For American wheat ex ship is decline on the rates of last week was submitted to. The demand for flour was moderate, at last week's rates. Peas and beans realised the rates of last week. Barley was dull, and rather lower to sell. Of oats there is not such a large quantity offering; and the trade was firmer, at the rate of this day week. Cargoes on the coast meet a good demand, and wheat and Indian corn maintain last week's prices. Barley is 6d lower since this day week.

BREAD.—The prices of wheaten bread: the metropolis are from 7½d to 8d; household ditto, 5½d to 7d.

BUTCHERS' MEAT, ISLINGTON, Monday, Dec. 8.

There was only a moderate supply of foreign stock on sale in to-day's market. There were some good Dutch sheep amongst it; but the general quality was inferior. The demand ruled inactive; nevertheless, previous quotations were supported. From our own grazing districts the arrivals of beasts fresh up this morning were seasonably good as to number, and the weight and condition of most breeds was tolerably good. There was an extensive supply of meat in Newgate and Leadenhall markets, and the beef trade ruled inactive. However, compared with Monday last, no quotable change took place in prices, and the bulk of the supply was disposed of. The general top figure for beef was 6s per 8lbs, but a few very superior Scots and crosses sold at a trifle over that quotation. The receipts from Lincolnshire, Leicestershire, and

Northamptonshire comprised 2,000 shorthorns, &c.: from other parts of England, including a few from Norfolk, 900 of various breeds; from Scotland, 200 Shotts and crosses; and from Ireland, 600 oxen and heifers. Owing to the falling off in the arrivals from abroad, the show of sheep was scanty, and the breeds exhibited very little improvement in their quality. Prime Down and half-breds moved off steadily at full prices, the top figure being 5s 8d per 8lbs; but long-wooled sheep were a slow inquiry, at about last week's currency. Calves were in moderate supply, and the veal trade ruled heavy, on former terms. The highest quotation was 4s 6d per 8lbs. Pigs were a dull inquiry, at somewhat lower rates.

Per 8lbs. to sink the Offal.							
s.	d.	s.	d.	s.	d.	s.	d.
Inf. coarse beasts	3 4 to 3 6	Prime Southdown	5 6 to 5 8				
Second quality	3 3 4 0	Lamb	0 0 0 0				
Prime large oxen	4 2 4 8	Lge. coarse calves	3 6 4 2				
Prime Scots, &c.	4 10 5 0	Prime small	4 4 4 6				
Coarse inf. sheep	3 8 4 0	Large hogs	3 8 4 4				
Second quality	4 3 4 8	Neat sm. porkers	4 6 4 8				
Pr. coarse woolled	4 10 5 4						

NEWGATE AND LEADENHALL, Monday, Dec. 8.
The supply of each kind of meat on sale at these markets to-day is seasonably extensive, and the trade rules heavy, at rather easier quotations.

Per 8lbs. by the carcass.							
s.	d.	s.	d.	s.	d.	s.	d.
Inferior beef	2 6 to 2 10	Small pork	4 4 to 4 8				
Middling ditto	3 0 3 4	Inf. mutton	3 4 3 8				
Prime large do.	3 6 3 8	Middling ditto	3 10 4 2				
Do. small do.	3 10 4 0	Prime ditto	4 4 4 6				
Large pork	3 4 4 2	Veal	3 6 4 2				

PRODUCE MARKET, TUESDAY, Dec. 9.
TRA.—There has been but a small amount of business transacted in this market to-day, and prices are without material alteration.

SUGAR.—The business transacted in this market has been to a small extent since last week's report, and prices have shown a slight downward tendency. In the refined market there has been a moderate business doing, at about last week's prices.

COFFEE.—The market has experienced but a limited inquiry for colonial descriptions, without any change of importance to notice in values.

RICE.—An average amount of business has been done in this market for good descriptions of East India, and late quotations were well maintained.

SALT.—The amount of business recorded in this market has been to a larger extent, and prices were well sustained for refined descriptions.

PROVISIONS, Monday, Dec. 8.—The arrivals last week from Ireland were 2,391 firkins butter, and 2,603 bales of bacon; and from foreign ports 11,552 casks butter, and 531 bales and 151 boxes of bacon. The demand for Irish butter was but to a limited extent during the week, except in the finest mild brands, which were more inquired for, and sales effected at 10s to 10s 6d on board, of favourite brands of Carlow and Clonmells. Foreign was steady, without change in prices. The bacon market ruled very flat, and the supply being more than equal to the demand, a further decline of 2s per cwt was submitted to, and the market closed dull at 50s to 54s landed.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 8.—Large supplies of home-grown potatoes have been on sale at these markets since our last report, and a fair quantity has come to hand from foreign ports. For all qualities the trade is in a sluggish state, and late rates are barely supported. The currencies are as follows:—Yorkshire Regents 90s to 115s, Yorkshire Flukes 180s to 180s, Yorkshire Regents 90s to 105s, Kent and Essex Regents 80s to 120s, Kent Regents 80s to 90s, Scotch Regents 90s to 110s, Scotch Regents 90s to 100s, French 70s to 75s, Belgian 65s to 75s per ton.

WOOL, Monday, Dec. 8.—Since our last report there has been rather more inquiry for deep-grown wool, and prices have ruled tolerably firm; in other kinds, however, the transactions have been on a very moderate scale, at about previous quotations. On the whole, the market is well supplied. There is very little inquiry for export purposes.

SEEDS, Monday, Dec. 8.—The seed market continues quiet, but the past week has brought more inquiry for seeds of all descriptions, but with limited business passing as yet. Fine qualities of red cloverseed are inquired for, at full prices. White seeds do not meet attention. Fine trefoils are inquired for, and are fully as dear. Canaryseed is without alteration in value.

OIL, Monday, Dec. 8.—Linseed oil moves off slowly, at 38s 3d to 38s 6d per cwt on the spot. In rape, olive, cocoa-nut, palm, and fish oils, no material change has taken place, but the demand is restricted to actual wants. Sperm 88s to 90s, Gallipoli olive 61s per ton. Turpentine is very dull, and American spirits are now quoted at 112s to 115s per cwt. Resin and tar have further declined in value.

FLAX, HEMP, COIR, &c., Saturday, Dec. 6.—We have to report continued inactivity in the demand for flax, at 70s for Riga, and 65s for Friesland. Hemp, however, is in steady demand, clean old Russian being worth 39s to 39s 5s, and 37s 10s to 39s per ton for clean new Russian on the spot. Jute has sold heavily, at a decline of 20s per ton. Advice from Calcutta state that the export from October 1 to November 10 amounted to 55,000 bales. Coir goods are in fair average request, at full prices.

GOALS, Monday, Dec. 8.—Market heavy at the rates of last day, in anticipation of large arrivals. Haswell's 18s, Trimdon Hartlepool 17s 6d, South Hartlepool 17s, Harton 16s, Hartley 16s 6d. Fresh arrivals, 26; left from last day, 9.—Total, 35.

TALLOW, Monday, Dec. 8.—Since our last report there has been an improved feeling in the tallow trade, and to-day the market is steady. St. Petersburg Y.C. is quoted at 45s 6d per cwt on the spot, 45s 8d to 45s 6d for delivery to the end of the year, and 45s for January to March delivery. Rough fat is selling at 2s 4d per 8lbs.

HOLLOWAY'S OINTMENT.—Bad legs, wounds, ulcers, and all descriptions of sores, are cured by the proper and diligent use of this inestimable preparation. To attempt to cure bad legs by plastering the edge of the wound together is a folly, for should the skin unite, a boggy, diseased condition remains underneath to break out with tenfold fury in a few days. The only rational and permanent treatment, as indicated by nature, is to reduce the inflammation in and about the wound, to soothe the neighbouring nerves, to cool the heated blood as it courses along its vessels, and to render the thin, watery, laborious discharge consistent and healthy. Happily for suffering humanity, Holloway's Ointment accomplishes these ends with unfailing certainty. [Advertisement.]

Advertisements.

COALS, 26s., Best Coals.—E. & W. STURGE
Bridge Wharf, City-road, E.C.
Seconds..... 25s. | Silkestone..... 21s.
Other descriptions supplied.

COALS.—Best Sunderland, 25s.; Newcastle
or Hartlepool, 24s.; best Silkestone, 21s.; Clay Cross, 20s.; Coke, per chaldron, 15s.
B. HIBBERDINE, Sussex and Union Wharfs, Regent's park; Chief Offices: 169 and 236, Tottenham-court-road.

COALS.—Best Coals only.—GEO. J. COCKERELL and Co.'s price is now 26s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, Blackfriars E.C.; Eaton-wharf, Belgrave-place, Pimlico, S.W.; and Sunderland-wharf, Peckham, S.E.

COALS.—By SCREW STEAMERS, and RAILWAY.—HIGHBURY and KINGSLAND COAL DEPOTS.—No Travellers or Agents employed.—LEA and CO.'S Price for HETTON, HASWELL, and LAMBTON WALLSEND, the best House Coal in the world direct from the Collieries by screw steamers, is 25s. per ton: Hartlepool, 24s.; Tanfield, for Smith's, 18s.; best small, 12s. Inland, by Railway:—Silkestone, first-class, 22s.; second-class, 20s.; Clay Cross, 21s. and 18s.; Barnsley, 18s.; Hartley, 16s. 6d. Coke, 15s. Net cash. Delivered, screened, to any part of London. All orders direct to LEA and CO.'S Chief Offices, North London Railway Stations, Highbury, Islington, or Kingsland.

THE DISTRESS IN LANCASHIRE.

CENTRAL CONGREGATIONAL RELIEF COMMITTEE.

Rev. Thomas Adkin, Glossop. Rev. Andrew Reed, Preston.
Rev. A. Clark, Stockport. Rev. J. G. Rogers, Ashton.
Rev. W. H. Davison, Bolton. Mr. W. Armitage, Manchester.
Rev. James Gwyther, Manchester. Mr. R. Kelsall, Rochdale.
C. Potter, Esq., Manchester.
Rev. J. B. Lister, Blackburn. Mr. N. B. Sutcliffe, Ashton.
TREASURER—Mr. Henry Lee, Mosley-street, Manchester.
SECRETARIES.
Rev. R. M. Davies, Oldham. Rev. William Roaf, Wigan.

We are requested by the Secretaries to make the following acknowledgments of sums received during the week ending Dec. 8, 1862:—

	£	s.	d.
West Looe, Cornwall, Rev. Thos. Clegg	2	10	6
Friends at Whitechurch, Rev. J. Bond	1	6	6
Garlistown, Rev. Thomas Young	9	1	0
Torrington, Mr. E. Handford	0	10	0
Wellingborough School	1	4	7
Do., Wilby Branch	0	2	0

	£	s.	d.
Wellingborough Bible-class Tea Party	1	7	4
Totton, Rev. John Sherratt, Es. weekly	1	0	0
Beaufort, Carmel Church, Rev. R. Phillips	30	0	0
Northfield, Rev. E. Cooke, monthly	2	7	3
East Cowes, Rev. John Longe	2	6	8
Weymouth, Rev. R. S. Ashton, third contribution	2	15	0
Editor of "Christian World"	53	16	0
Weston Turville, per Mr. R. Munger, jun.	5	0	0
Welshfield Heath Sunday-school, per Mr. W. McConnell	1	1	0
Jane Young, Nairn	0	1	6

	£	s.	d.
Derby, Victoria-street Young Men's Bible Class, second contribution	1	0	0
London, Hare-court Chapel, Rev. A. Raleigh, weekly	30	0	1
Do. do., collected by Misses M. and M. Haigh	1	10	2
Scarborough, Rev. R. Balmagne, weekly offering	8	7	6

	£	s.	d.
Sheffield, Queen-street Chapel, Rev. J. P. Gladstone, weekly	6	11	0
Birkenhead, Oxton Chapel, per J. Craven, Esq.	10	0	0
Skipton, Rev. W. Windsor	21	0	0
Wakefield, Rev. J. E. Eastwood	1	0	0
Sawbridge, Rev. James Wood	10	0	0
Sidmouth, Rev. James Lucas	9	0	0
Manfield Independent Chapel, per Mr. Samuel Foster	27	3	10
Do., Minerva Lodge of Odd Fellows, by do.	3	0	0
Barnstaple, Independent Chapel, Mr. S. Norington	51	8	4
Pwllheli, Penlan Chapel, per Mr. W. C. Williams	1	17	1
General, near Leeds, per Rev. J. S. Savage	25	15	8
Longton, Caroline Chapel, Rev. S. Jones	5	8	0
Hallsworth, Suffolk, H. H. A.	3	0	0

	£	s.	d.
Exeter, Castle-street Chapel, moiety of 3 weekly collections	12	16	9
Mevagisy, Cornwall, Rev. Thos. Snell	8	4	0
Kendal (school, 1s. 6d.), Rev. J. Nicholls	5	8	6
Staniton, do.	1	10	0
Brigg, T. M. Sargent, Esq.	6	19	3

	£	s.	d.
Marriott, Unity Chapel, per Messrs. Turner and Hebditch, monthly	15	0	0
Throop, Rev. Samuel Knell	1	0	0
Upper Bangor Chapel, per Rev. W. Creed	24	11	9
Summerfield Chapel, Neath, Rev. J. Roberts	4	17	4
Market Weighton Congregation, Rev. S. Jones	11	0	0
Harrison-road Independent Chapel, per Rev. J. C. Gray	12	10	0
Sandbach, Hope Chapel, Rev. W. Rhodes, 2nd donation	5	0	0
London, Kingsland Chapel, Rev. T. Aveling, weekly	15	0	0
Welper Independent Chapel, Rev. Jas. Jones	2	19	6
Belper Congregational Church	7	10	0

	£	s.	d.
Westminster Chapel, per Rev. Samuel Martin	10	18	10
Day-school	0	11	6
Sunday-school	3	0	0
Part of Sacramental collection	6	4	4
E. Cox, Esq.	1	1	0
Miss Cox	2	0	0

	£	s.	d.
Dalston, Rev. Clement Dukes	15	0	0
Basingbourne, Rev. John Harrison	10	2	4
Dublin, Rev. W. Urwick, B.D., one month	5	0	0
Montrose, Carpenter's Christian Union	2	8	0
Slough, per Rev. G. Robbins	0	19	9
Misses Penny, monthly	2	0	0
Sabbath-school	0	9	6
Miss Kenway and class	0	10	0
Collected by Mrs. Chapman	0	16	0

	£	s.	d.
Harwich, per Rev. J. T. Barker	4	15	4
Sherborne, Long-street Sunday-school, W. H. Williams	1	19	6
Torpoint, per Rev. R. H. Down, 5th contribution	2	8	6
Bristol, Lodge-street Chapel, Rev. J. Cort, monthly	3	10	0
Ross, Young Men's Christian Association, 2nd contribution	2	1	0
Harrogate, per Rev. J. P. Clapham	12	2	1
Pimlico, Buckingham Chapel, per Rev. Benjamin Pine	11	5	0
Liverpool, Salem Chapel (Welsh), per Rev. W. Rees	22	5	6
St. Ives Congregational Churches, per Rev. Thomas Lloyd, 5th payment	14	9	3
St. Ives, 6th payment	9	4	10
Union Church, do.	1	17	2
Mepal, Isle of Ely, do.	4	2	6

	£	s.	d.
Kington, Surrey, per R. and C. Byrne, B.A.	20	2	6
Malvern Link, per Rev. W. Lucy	10	7	0
Miss Lloyd, Clapton	1	0	0
Market Bosworth, Rev. C. Haddon	2	13	6
Camden-town, Park Chapel, Rev. J. C. Harrison	43	14	11
London Congregational Committee	160	0	0
Rev. John Davies, Ebbw Vale (omitted last week)	5	0	0

	£	s.	d.
Parcels of clothing have been received from Belgrave Chapel, Leeds; Stamford; Peterboro'; Baird; Stirling; Rev. W. Wheeler, Stroud; Rev. T. Aveling; Frome; Louth; Bath; Mr. R. Macbeth, Hammersmith; Devonport; Atherstone; Family of Deceased Minister; Richmond; D. G. W.; Rev. R. Lewis; Longsight Sunday-school; Sherborne; Craven Chapel; Bristol; Portobello; Blakeney; Rev. R. W. McCall, Leicester; Smethwick; Wilcote; Rev. J. B. Paton; F. Cockrell, Clapham-road; S. Gould, Brecon; Camberwell; Finchley; Beaufort; Westbury; Abergavenny; Rev. R. S. Ashton, Weymouth; and Bolt court.			

	£	s.	d.
All Remittances to be made to the Rev. R. M. Davies, Financial Secretary, Oldham.			

THE BAPTIST UNION and the LANCA-SHIRE DISTRESS.

The following is the list of Contributions forwarded during the past week to the Baptist Union Fund for the Relief of the Distress in Lancashire:—

	£	s.	d.
Dawley Bank, by Rev. T. Skemp	7	0	0
Honiton, by Rev. W. G. Foote	5	14	8
Zion Chapel, Layhope, by Rev. J. Dicks	2	2	6
King's Sutton, by Rev. W. T. Henderson	2	6	1
A. Finnimore, Esq., by Rev. J. Kings, Torquay	5	0	0
Ystrad, Glamorganshire, by Rev. J. R. Williams	2	10	0
Upper Norwood Chapel, weekly collection, by J. Tritton, Esq.	10	16	2

	£	s.	d.
Upper Meeting, Saffron Waldon, by Rev. W. A. Gillson	7	0	0
Dorman's-land, Lingfield, by Rev. H. F. Grigg	10	9	6
Banbury, by Rev. T. W. Henderson	5	1	2
Do., Sunday-school	0	15	8
Fennell, Rhymney, collection	3	3	5
Do., Sunday-school	1	0	1

	£	s.	d.
Langibby, subscriptions by Mr. M. Davies	2	7	6
Fuller Chapel, Kettering, Bible Class, by G. Osborne	1	4	0
Highgate, by G. Lowe, Esq.	6	14	8
Agard-street, Derby, by G. Lowe, Esq.	2	10	0
Zion Chapel, Bradford-on-Avon, by Rev. W. Newell	3	10	9
Harston, Cambs, by Rev. W. Garner	3	14	0
Montacute, by Rev. J. Price	8	5	0
Messrs. T. and J. Reynolds, Fifeild	1	0	0
S. W.	0	5	0
Brentford, Park Chapel, by Rev. E. Hunt	15	0	0
R. Staples Foster, Esq., Brixton	5	0	0
W. H. Millar, Esq., Brixton	5	0	0
Blackwater, Berks, by Rev. S. Sale	2	8	4
Warwick-street, Leamington, weekly collection	2	13	0
Miss Milburne's children, Leamington	0	5	9
Editor of the "Christian World," fifth donation	20	0	0
Mr. J. Betts, Carlton, Beds	0	5	7

	£	s.	d.
The Carpenters' Christian Union, Montrose, by D. M. Hutchens	2	8	0
Bow, by Rev. T. Middleditch	27	8	0
Torquay (misprinted before)	23	10	0
Olney (ditto)	11	14	3

Contributions will be thankfully received at the Mission House, 33, Moorgate-street; and at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard-street.

Post-office Orders should be made payable at the General Post-office, to the Rev. James H. Millard, (Secretary), and Banker's Cheques to George Lowe, Esq. (Treasurer).

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Directions for use are forwarded with each Machine; and purchasers may feel assured that attention to the instructions will secure perfect satisfaction.

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"Your Washing Machine has been fairly tried in our family, and by its use a month's washing is got through in five hours and a-half, and the clothes are much more thoroughly cleaned than by the old system, which involved the labour and inconvenience of twelve or thirteen hours for three weeks' washing. I trust this invention of yours will produce a domestic reformation through the length and breadth of the land."—April, 1862.

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From the Rev. J. MAKEPEACE, Union Chapel, Linton.

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From Mrs. DAY, Carlisle-terrace, Bow, Middlesex.

"Your Washing Machine answers admirably. It does wonders. I have been able to accomplish a month's wash in three hours. The Machine is even more than you represent it to be. For the last three washes I have done the sheets, pillow-cases, table linen, toilette covers, &c., without previously soaking them, and they have been perfectly clean and stainless. I am satisfied that your machine only requires to be known and it will be fully appreciated."—April 28, 1862.

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"Feb. 19, 1862.—Madam,—The 'Washing Machine' advertised by Harper Twelvetrees answers so well that my wife says she 'would on no account part from it.' I had inspected several washing machines of various makers, but did not approve of any of them. The sight of Mr. Twelvetrees' machine convinced me that it was the article that has long been required, and I am perfectly satisfied with the work it accomplishes. The washerwomen are somewhat alarmed at the innovation. You must, therefore, be certain when you try the machine that it gets fair play. This fact alone is a high commendation of the machine—I am, madam, &c., &c."

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"Having used the 'Washing Machine' for several weeks, I am pleased to inform you that it turned out several batches of clothes in a few minutes, and so perfectly clean that the bystanders were astonished. I think it is beyond the reach of human ingenuity to devise a cheaper, more simple, and efficient domestic machine."

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From Mrs. JACKSON, Warwick Hall, Aspatia.

"I have fairly tested the utility of your 'Washing Machine,' and am glad to find we get through the washing much quicker and easier than by the old plan. The laundress at first was certain that no plan could equal her own, but is now a convert to your process."—Feb. 23, 1862.

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"We have used the 'Washing Machine' twice, and consider it a first-rate article. There is scarcely any trouble with it, as you may believe when I tell you that our washing commenced at eight o'clock, and was over by ten. What with the saving of time, labour, soap, and fuel, my wife says that our wash was done at about one-third of what it has usually cost us."—Feb. 23, 1862.

From Mr. F. P. HUBBARD, Chemist, Walsall.

"Our washerwoman used the 'Washing Machine' last week. We find that the washing is done much more expeditiously, and with much less labour, than formerly; also that there is a great saving in time, labour, fuel, &c., and that the clothes come out of the wash a much better colour than by the old process."—Feb. 18, 1862.

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selection and manipulation can possibly give. In the first in-
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descriptions of Tea having been mixed in their various propor-
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or defective leaves or foreign substances, subjected to the pro-
cesses involved in the patent, by means of which it is trans-
formed into a beverage which exhilarates without intoxicating,
which excites the brain to increased activity, and produces
wakefulness on the one hand, while on the other, it stills and
soothes the vascular system—hence its use in inflammatory
disease, and as a cure for headache. In a word, the processes
and preparation now protected by Royal Letters Patent, give
to the Tea subjected to its operation a character and prop-
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and cheering beverage, divested of all that acrid, nauseous,
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the infusion known as the ROYAL OSBORNE MIXTURE
indispensable in every household, as a beverage, food, or
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It may not be generally known that the Chinese coat all
the Tea exported by them with a certain colouring matter, for
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overlaid (to keep in the little quality it possesses). The pro-
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coating from the leaf, and preserve the strength and aromatic
flavour of the Tea, but, by imparting to it the qualities of age,
divest it of all this narcotic and intoxicating tendency, and
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It will thus be seen that this is the only Tea in which the
colouring matter is entirely removed.

A SAVING of fully TWENTY-FIVE PER CENT. by the
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Arrangements have been made to transmit all packages of
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